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PRINCIPLES OF GREEK.

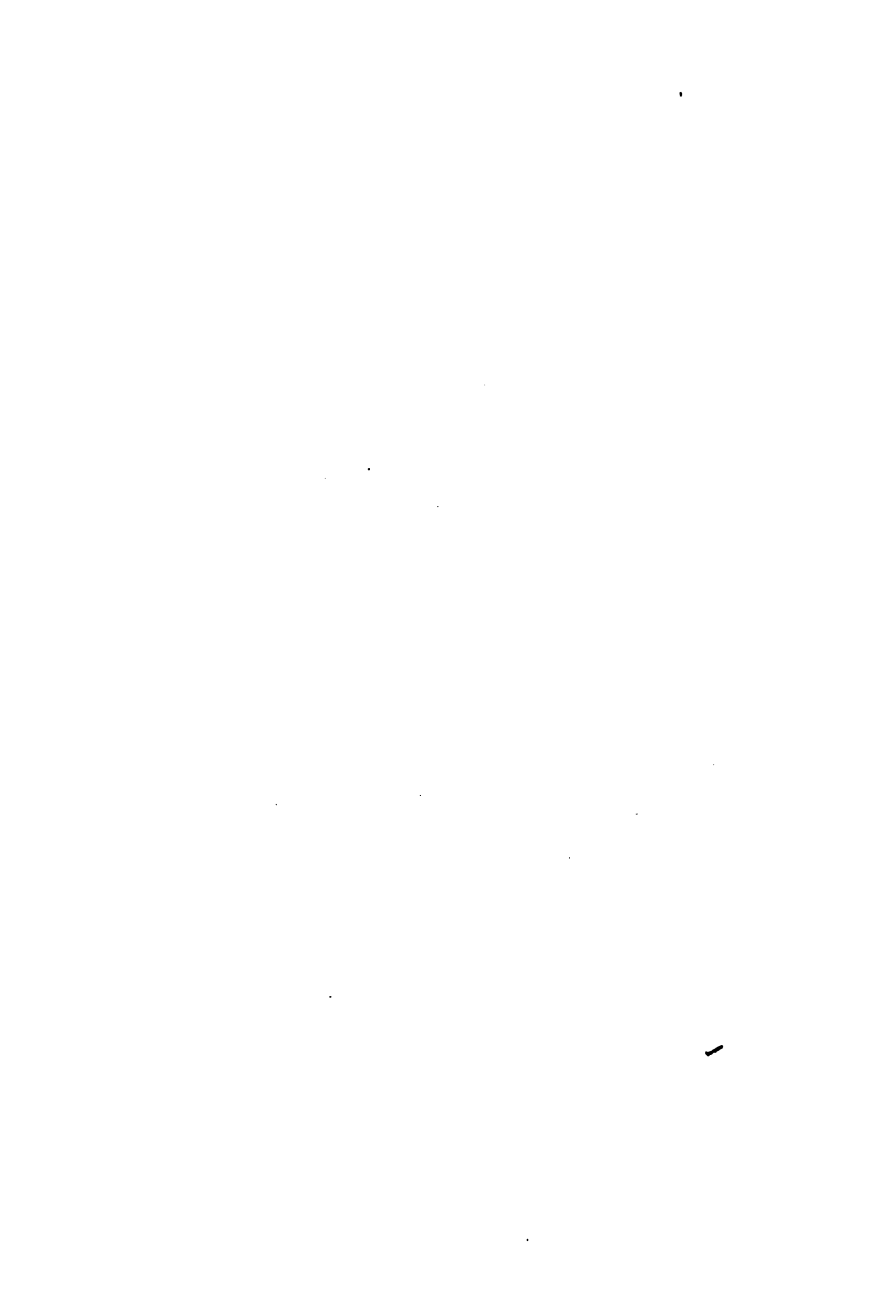




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PRINCIPLES OF GREEK

A

PRACTICAL GREEK GRAMMAR

WITH PROGRESSIVE EXERCISES.

BY

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A NEW EDITION

REVISED BY

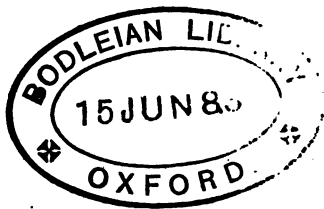
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E X T R A C T
FROM THE
PREFACE TO THE SECOND EDITION.

. The aim of the following work is to give boys *principles* as far as is consistent with simplicity, and thus to keep the use of memory within its proper limits, and to save intelligent boys from the mistakes and uncertainty which arise solely from their having learnt their Grammar by rote and not by principle.

. The author has aimed at giving all Greek Accidence which is *essential* to a boy reading Attic authors. It will be noticed that great care has been used in distinguishing the various component elements of a word.

The Vocabularies can be used as reading lessons.

. A very compendious Syntax has been added, sufficient for a student till he is advanced enough to use and enjoy Donaldson's Greek Grammar. . . .

PREFACE TO THE THIRD EDITION

THIS (the Third) Edition owes its existence entirely to the appreciation of the book by two Masters of long experience in tuition, G. VALENTINE, Esq., and the Rev. Dr. WOOD, and the revised sheets have passed under the eye of both.

Dr. WOOD has carefully and thoroughly revised the Accidence, introducing brief philological hints, and bringing the book into conformity with the most approved methods. The Syntax and the Exercises have been almost entirely re-written in more systematic order, the Vocabulary corrected, and a short First Reader added. The Author desires to express his thanks to these gentlemen for thus improving and enriching the work.

CANTERBURY,

July, 1882.

ACCIDENCE.

I. THE Greek Alphabet.

i. There are twenty-four letters in Greek: of which seventeen are consonants, and the rest vowels.

			Pronunciation.
A	α	Alpha	a
B	β	Beta	b
Γ	γ	Gamma	g (hard, as in get)
Δ	δ	Delta	d
E	ϵ	Epsilon (<i>i.e.</i> naked, short)	ĕ (as in pen)
Z	ζ	Zeta	z
H	η	Eta	ē (as ee in teeth)
Θ	θ	Theta	th
I	ι	Iota	i
K	κ	Kappa	k
Λ	λ	Lambda	l
M	μ	Mu	m
N	ν	Nu	n
Ξ	ξ	Xi	x
O	\omicron	O-mikron (<i>i.e.</i> little or short)	ō (as in of)
Π	π	Pi	p
P	ρ	Rho	r
Σ	σ	Sigma (at the end of a word written s)	s
T	τ	Tau	t
Y	υ	Upsilon	u
Φ	ϕ	Phi	ph
X	χ	Khi	kh (or ch as in ache)
Ψ	ψ	Psi	ps (cf. psalm)
Ω	ω	O-mega (<i>i.e.</i> great, long)	ō (as in old)

ii. The Consonants are divided into two great classes:—

A. Semi-vowels.

B. Mutes and Double letters.

A. The Semi-vowels are the Liquids λ , μ , ν , ρ : and the Sibilant (*i.e.* hissing) ς .

B. The Mutes are divided on two principles: first, according to the part of the mouth they are pronounced with: secondly, according to the degree of aspiration.

The following table shows how the Mutes range themselves under both classes:—

Mutes.			
Hard.	Soft.	Aspirate.	Double Letter.
π	β	ϕ	ψ
κ	γ	χ	ξ
τ	δ	θ	ζ

Those pronounced with the lips, Labials,
 " " throat, Gutturals,
 " " { teeth Dentals }
 " " { and or }
 " " { tongue, Linguals, }

The Double letters ζ , ξ , ψ , are consonants compounded of a Mute with ς : viz. ζ of δ (sometimes γ) with ς , ξ of any Guttural with ς , ψ of any Labial with ς .

Therefore never write $\pi\varsigma$, $\beta\varsigma$, $\phi\varsigma$, but instead ψ .
 " " " $\kappa\varsigma$, $\gamma\varsigma$, $\chi\varsigma$, " " ξ .

σ , $\tau\tau$, are often soft forms of a guttural, generally of γ .

γ before a guttural (representing ν) is sounded like *ng*, as $\acute{\epsilon}\gamma\gamma\acute{\upsilon}\varsigma$, *eng-gus*.

The only consonants that can end a word are ν , ρ , ς .

If a Dental or ν comes immediately before ς , it is dropped, ($\acute{\rho}\iota\nu$ - $\varsigma\iota$) $\acute{\rho}\acute{\iota}\varsigma\iota$, ($\pi\epsilon\iota\theta$ - $\sigma\omega$) $\pi\epsilon\acute{\iota}\sigma\omega$.

If both a Dental and ν immediately precede ς , both these letters are dropped, and the vowel going before them is lengthened, ϵ into $\epsilon\iota$, o into $o\upsilon$.

After ι at the end of dat. plur., and after ι or ϵ at the end of 3rd pers. of Verbs, ν is inserted, if the next word begins with a vowel.

iii. The Vowels are seven, a , ϵ , η , ι , o , ω , υ . Of these ϵ , o , are by nature short; η , ω , long; a , ι , υ , are long or short.

Diphthongs are formed by placing ι or υ after the other vowels. We ought therefore to have twelve Diphthongs, viz.:

$a\iota$, $\epsilon\iota$, $\eta\iota$, $o\iota$, $\omega\iota$, $\upsilon\iota$,

$a\upsilon$, $\epsilon\upsilon$, $\eta\upsilon$, $o\upsilon$, $\omega\upsilon$,

but $\iota\upsilon$ is never found as a diphthong.

The ι after η , ω , and \bar{a} is written underneath those vowels in small writing, thus α , η , ω , and these three are called *Improper Diphthongs*. This *iota* is called *iota subscript* (written under). The rest are called *Proper Diphthongs*.

A Vowel or Syllable is called *Pure*, if it has a

vowel immediately before it: *Impure*, if it has a consonant: thus *a* in *σοφία*, *os* in *δικαι-os*, are pure.

Every word that begins with a vowel or the consonant *ρ* has either

A *soft* breathing, which is marked by a comma, thus [']: or

A *hard* breathing, which is marked by a reversed comma, thus [ˊ], and is sounded like the English *h*.

All words beginning with *ν* or *ρ* have the hard breathing.

The breathing is placed over the *second* vowel of a diphthong.

II. The Declensions.

i. All declinable words, whether Substantives, Adjectives, Participles, or Pronouns, are declined in one of three different ways, according to the Termination of the Nominative case or of the Stem.

NOTE. By Stem is meant the original word, to which the Case-endings of Nouns, and Person-endings of Verbs, are added.

ii. There are Three Numbers:—Singular, Dual (used when we speak of *two* objects), and Plural.

iii. The Genders are Three:—Masculine, Feminine, Neuter.

iv. A. The Cases are Five:—Nominative, Vocative, Accusative, Genitive, Dative.

B. In the Dual, the Nominative, Vocative, and

Accusative are the same, in all nouns, as also the Genitive and Dative. In the Plural, the Nominative and Vocative are the same.

c. The Nominative, Vocative, and Accusative of Neuter Nouns are the same in all numbers, and in the Plural end in *ᾶ*.

d. The Nominative is called *Direct*.

The other cases are called *Oblique*.

v. The following are the endings of the Nominative case in the Three Declensions.

1st or A Declension ends in—

{	<i>ας</i> and <i>ης</i> , Masc.	}	Latin
{	<i>α</i> and <i>η</i> , Fem.	}	Decl. 1 & 5.

2nd or O Declension ends in—

{	<i>ος</i> and <i>ως</i> , Masc. or Fem.	}	Latin
{	<i>ον</i> and <i>ων</i> , Neut.	}	Decl. 2.

3rd or Consonant Declension ends in—

{	<i>ν, ρ, σ</i> , of all genders.	}	Latin
{	<i>α, ι, υ</i> , Neut.	}	Decl. 3 & 4.

N.B.—There are some Vowel Stems of the 3rd Declension.

THE DECLENSIONS SHOWN IN A TABULAR FORM.

(i.e. The Case endings combined with the last vowel of the Stem).

	I.		II.			III.		
	Masc.	Fem.	M.F.	Neut.	M.F.	Neut.	M.F.	Neut.
Sing Nom.	ᾱς	{ ᾱ pure } { or ῥᾱ }	ος	ον	ος	ων	υ, ρ, σ	{ ᾱ, ῥ, υ } { υ, ρ, σ }
Voc.	ᾱ	ᾱ	ε [ο]	ον	ος	ων	various as Nom	
Acc.	ᾱν	ᾱν		ον	ος	ων	ᾱ [αυ]	as Nom.
Gen.	ου [αο, εο]	ους		ου [οο]	ω [ωω]	ω [ωω]	ος	
Dat.	ᾱι	ᾱι		φ [οοι]	φ	φ	ι	
Dual N.V.A.								
G.D.	ᾱ [αε]	ᾱν	ω [ωε]	ον	ω [ωε]	ων	ε	
Plur. N.V.								
Acc.	ᾱς [αυς]		οι	ᾱ	φ	ω	ες	ᾱ
Gen.	ᾶν [αων]		ους [ους]	ᾱ	ος [ωυς]	ω	ᾱς [α(υ)ς]	ᾱ
Dat.	ᾱσι [ασι, αισι]		οις [οις, οισι]	οισι	φς [φφς]	ων [ωων]	ων	ων

NOTE 1. The two Forms of the 2nd Declension are the same, except that the ω (or Attic) Form always has ω for ο.
 2. The suffixes of Case are fragments of Pronominal Roots, which survive in the following forms:
 For Sing. Nom. -s; Acc. -ν, or -α (ν); Gen. -ς, -ος, -ο (for -στο); Dat. -αι, -οι, -ι (or -φαι) } Neut. forms in -ν or -α are
 " Plur. -ες; " -ς aft. Acc. Sing., -ων (or -σων) } modified forms. Forms in
 " Dual. N.V.A. -ε; G. D. -ιν (for -φιν) } -αι, -οι, are not traceable.
 3. Nouns in ᾱ preceded by ε, ι, or ρ, and a few proper names, retain α throughout the Sing.: Voc. -ᾱ,
 Acc. -ᾱν; Gen. -ας; Dat. -ᾱι.
 4. Decl. J. Only Nouns in -ων, names of peoples, and compound words have ᾱ in Voc. Sing.: the rest in -ων use η.

vi. To the First Declension belongs the Feminine of all Adjectives and Adjective Pronouns of three terminations, and of Participles.

vii. To the Second Declension belong all words, whether Adjectives, Pronouns, or Participles, that end in *ος* masc. or fem., *ον* neut.

Obs. 1. The old termination of the Nominative Neuter was *ο*. This still appears in the Neuter of the Definite Article *τό* "the"; of the Relative *ὃ*, "which"; of the Pronouns *τοῦτο*, "this"; *ἐκεῖνο*, "that"; *ἄλλο*, "other" *αὐτό*, "self"; and of their compounds.

Obs. 2. The Definite Article, *the*, is in Greek an Adjective of three terminations; the mas. and neut. are of the 3rd Declension, the fem. is of the 2nd Declension in *η*. Its stem is *το-* mas. and neut., *τα-* fem., but the *τ* is softened in the Nom. mas. and fem. singular and plural into the hard breathing.

Thus—	Mas.	Fem.	Neut.
Sing. Nom.	ὁ	ἡ	τ-ό
Acc.	τ-όν	τ-ήν	τ-ό
	&c.	&c.	
Plural Nom.	οἱ	αἱ	τ-ά
	&c.	&c.	

Obs. 3. When the vowels *ε*, *ο*, precede the case-ending, they are contracted with *ο* into *ου*, with *α* into *ᾶ*, and are dropped before long vowels and diphthongs, as:—

Sing. N.	<i>νό-ος, νοῦς</i>	:	<i>ὄστέ-ον, ὄστοῦν</i>
G.	<i>νό-ου, νοῦ</i>	:	<i>ὄστέ-ου, ὄστοῦ</i>
Plur. N.	<i>νό-οι, νοῖ</i>	:	<i>ὄστέα, ὄσᾶ : &c.</i>

viii. The Third Declension.

A. Nouns of the first two Declensions are parissyllabic, *i.e.* have the same number of syllables in the oblique cases as in the Nom. Nouns of the 3rd Declension only are imparissyllabic.

1. The Nominative is generally a corruption of the Stem with ς : thus Stem $\sigma\omega\mu\alpha\tau-$ gives Nom. $\sigma\acute{\omega}\mu\alpha$ (for $\sigma\omega\mu\alpha\tau-\varsigma$); Gen. $\sigma\acute{\omega}\mu\alpha\tau-\omicron\varsigma$, *n.* "body"; Nom. $\gamma\acute{\upsilon}\nu\eta$ (for $\gamma\upsilon\nu\alpha\iota\kappa-\varsigma$); Gen. $\gamma\acute{\upsilon}\nu\alpha\iota\kappa-\omicron\varsigma$, *f.* "woman."

2. The Voc. Sing. is generally the same as the Nom.; but

(1) Nouns in $\acute{\iota}\varsigma$, $\acute{\upsilon}\varsigma$, $\epsilon\upsilon\varsigma$, $\alpha\upsilon\varsigma$ and several names in $\acute{\alpha}\varsigma$, drop the ς of the Nom.: as $\beta\acute{\omicron}\tau\rho\upsilon\varsigma$, *V.* $\beta\acute{\omicron}\tau\rho\upsilon$; $\acute{\alpha}\tau\lambda\alpha\varsigma$, $\acute{\alpha}\tau\lambda\alpha$.

(2) Nouns in $\acute{\alpha}\varsigma$, $\epsilon\iota\varsigma$, $\eta\nu$, $\eta\rho$, $\omicron\nu$, $\omicron\rho$, take the Stem for the Voc. dropping any consonant that cannot end a word in Greek, as $\chi\alpha\rho\acute{\iota}\epsilon\iota\varsigma$ ($\chi\alpha\rho\iota\epsilon\nu\tau$), $\chi\alpha\rho\acute{\iota}\epsilon\nu$.

Obs. In Nouns which have the accent on the last, and in all Participles of this Decl., the Voc. is like the Nom.

The Vocatives $\acute{\alpha}\rho\omicron\lambda\lambda\omicron\nu$, $\Pi\acute{\omicron}\sigma\epsilon\iota\delta\omicron\nu$ $\sigma\acute{\omega}\tau\epsilon\rho$, $\gamma\acute{\upsilon}\nu\alpha\iota$, $\kappa\acute{\upsilon}\omicron\nu$, are anomalous.

3. Accusative Sing.

Nouns in $\acute{\iota}\varsigma$, $\acute{\upsilon}\varsigma$, $\alpha\upsilon\varsigma$, $\omicron\upsilon\varsigma$, change the final ς of the Nom. into ν . But if the Stem ends in a consonant and they are not accented on the last, they have sometimes a regular form also in $\acute{\alpha}$: as $\acute{\epsilon}\rho\iota\varsigma$ ($\epsilon\rho\iota\delta-$), Acc. $\acute{\epsilon}\rho\iota\delta-\alpha$ and $\acute{\epsilon}\rho\iota\nu$.

Obs. The Accusatives $\acute{\alpha}\rho\omicron\lambda\lambda\acute{\omega}$, $\Pi\omicron\sigma\epsilon\iota\delta\acute{\omega}$, $\acute{\eta}\rho\omega$, are contracted forms.

4. Dative Plural. See rules on p. 3.

5. The Nouns *μητήρ*, mother; *πατήρ*, father; *θυγατήρ*, daughter; whose Stems end in *ερ*, drop this *ε* in Gen. and Dat. Sing., and form Dat. Plur. in *-ρασι* for *-ερισι*; as *μητήρ* (*μητερ*), Gen. Sing. *μητρός* not *μητέρος*. In *άνήρ* stem is *άνδρ* for *άνερ* except in Voc. Sing. Dat. Plur. *άνδρασι* for *άνερ-σι*.

6. Irregular: *ναῦς*, *ναῦ*, *ναῦν*, *νεώς*, *νητ*; Dual. *νηε*, *νεοῖν*: Plur. *νηες*, *ναῦς*, *νεῶν*, *ναοί*: *χεῖρ*, Dat. Plur. *χερσί*.

B. The stems of some nouns of the 3rd Declension end in a short vowel, and in some cases this vowel contracts with the vowel of the case-ending. Such Nouns are called Contract Nouns.

The Declensions of Contract Nouns are five.

I. The 1st Declension ends in *ης*, mas. or fem., and *ος* (adj. *ες*) neut., and contracts throughout. Stem ends in *ε*.

II. The 2nd Declension ends in *ις* or *υς*, mas. or fem., *ι* or *υ*, neut., and contracts three cases—Dat. Sing., and Nom. and Acc. Plural. Stem ends in *ε*.

III. The 3rd Declension ends in *εως*, mas. only, and contracts three cases—Dat. Sing., and Nom. and Acc. Plural. Stem ends in *ε*.

IV. The 4th Declension ends in *ως* or *ω*, fem. only and contracts throughout. Stem ends in *ο*. It has no Dual or Plural.

V. The 5th Declension ends in *ας*, neut. only, and contracts throughout. Stem ends in *α*.

The following contractions are used :—

ε-α	or	ε-ε	becomes	η :	ο-α	becomes	ω :	α-α	or	α-ε	becomes	α :
ε-ας	or	ε-ες	„	εις :	ο-ε	or	ο-ο	„	ου :	α-ϊ	„	φ :
ε-ϊ	„	„	„	ει :	ο-ϊ	„	οι :	α-ο	or	α-ω	„	ω :
ε-ο	„	„	„	ου :								

ε or ο before ων or οιν is lost.

NOTE.—The stems of contract nouns in ης and ος originally ended in ες (as γένος, Gen. γενεσ-ος : cf. Lat. genus, generis), but the s is lost in every case, except in the Voc. Sing. of nouns in ης.

1. Voc. Sing.

- (1) Nouns in ης take the old stem in ες.
- (2) Nouns in ως or ω add ι to the stem.

2. Acc. Sing. and Plur. :

Substantives in ες pure contract εα into ᾶ.

3. Gen. Sing. :

(i) Substantives in ις, υς, ες, lengthen the vowel of the case-ending, as δάμαλις (δαμαλε), δαμάλε-ως.

(ii) Substantives in ες pure, contract εως into ως.

4. Dat. Plur.

Substantives in ες strengthen the stem-ending into ευ, thus : βασιλε-σι, βασιλεῦσι.

N.B.—See also Rules on p. 8.

III. Adjectives.

A. Adjectives are declined like Substantives, and are divided into three classes, according as they have three, two, or one termination for their three genders.

i. Class I. has Mas. term., Fem. term., and Neuter term., as follows :—

	Mas.	Fem.	Neu.	Examples.
1. (a)	ος impure η		ον	καλός-ή-όν.
(b)	ος pure, or πος, α		ον	τίμι-ος-α-ον.
2. (a)	ās (av)	αινα (for av-ια)	ἄν (av)	μέλ-ας and τάλ-ας only.
(b)	ην (ev)	εινα (for ev-ια)	εν (ev)	τέρ-ην only.
3. (a)	ās (avτ)	ᾶσα (for avτ-σα)	av (avτ)	πᾶς and its com- pounds only : and participles in ας.
(b)	εις (evτ)	εσσα (for evτ-σα)	εν (evτ)	χαρί-εις ; and participles in εις.
(c)	ων ους } (ovτ)	ουσα (for ovτ-σα)	ον (ovτ)	ἐκὼν and ἄκων only : and partici- ples in ων, ους.
(d)	īs (vντ)	ῦσα (for vντ-σα)	vν (vντ)	Only participles in υς.
(e)	ως (ov)	υῖα (for ov-ια, ο-ια)	ος (ov)	Only perfect par- ticiples.
4.	īs (e)	εῖα (for e-ῖα)	ῦ (e)	ὄξύς [do not contract N.P. -εα].

Obs. 1. Some adj. in ε-ος, ο-ος, contract, and the vowel of the case-ending prevails over that of the Stem, thus :

Nom. χρύσε-ος, χρυσοῦς, χρυσέ-ᾱ, χρυσῆ (irreg.) χρύσε-ον, χρυσοῦν.

But Dual Fem. χρυσέ-ᾱ, χρυσᾱ : Neut. Plur. χρύσε-ᾶ, χρυσᾱ.

Nom. διπλό-ος, διπλοῦς, διπλό-η, διπλή, διπλό-ον, διπλοῦν.

Neut. Plur. διπλό-ᾶ, διπλᾱ.

With ρ preceding, fem. is ᾱ, as ἀργυρε-ᾱ, ἀργυρᾱ.

So ἀθρόᾱ, not ἀθρόη.

Similarly τιμήεις, τιμήης, τιμήεσσα, τιμήεσσα, τιμήεν, τιμήν.

Obs. 2. μέγας, great, and πολός, much (plur. many), form their Nom. Voc. and Acc. Sing. in masc. and neut., thus :

	Mas.	Neut.	Mas.	Neut.
N. V.	μέγας	μέγα	πολός	πολύ.
Acc.	μέγαν	μέγα	πολόν	πολύ.

All other cases are formed from μέγαλ-ος, -η, -ον, and πολλ-ός, -ή, -όν.

Obs. 3. Adjs. in εις : Fem. εσσα : Dat. Plur. εσι (Irreg.)
Partic. ,, : ,, εισα : ,, ,, εισι (Reg.)

ii. Class II. has one term. for Mas. and Fem., and one for Neut.

	M.F.	N.	Examples.
1. (α)	ος	ον	Most compounds (except in ικος), and many words in ιμος : and contracts as εὔνοος, εὔνοους.
	(β) ως	ων	ἴλεως.
2. (α)	ην (εν)	ην (εν)	ἄρσην only.
	(β) ων (ον)	ων (ον)	εὐδαίμων.
	(γ) ωρ (ορ)	ορ (ορ)	ἅπάτωρ.
3.	ις (ιτ, ιδ)	ι (ιτ, ιδ)	εὐχαρις (τ), εὐελπις (δ). [Acc. as primitives].

	M.F.	N.	Examples.
4. (a)	ης (ε)	ες (ε)	πλήρης, ὑγιής [ης pure contracts Acc. εα to ᾶ].
(b)	ις (ε)	ις (ε)	φιλόπολις [Gen. M. F. N. -εως, contract N. Plur. -εα to η].
(c)	υς (ε)	υς (ε)	δίπηχυς [Gen. M. F. N. -εος, contract N. Plur. -εα to η].

Obs. 1. Comparatives in ων in A. Sing., and N. V. A. Plur., drop ν, and contract οα into ω, οες and οας into ους.

Obs. 2. Compounds of νοῦς, πλοῦς, ροῦς, and Attic Adj. in ως have Neut. Plur. not contracted, as εἰνοῦ, ἑλεῦ : but ἀγήρω.

iii. Class III. has only one term. for Mas., Fem. and Neut., except in Acc. Sing., and N. V. A. Plur. : as μάκαρ (μακαρ), πένης (πένητ).

B. Comparison of Adjectives.

The Comparative adds *τερος*, the Superlative *τατος* to the stem.

1. Adjectives in *ος* lengthen *ο* into *ω*, if the preceding syllable be short.

2. Adjectives in *ης* use the old stem in *ες*.

3. Adjectives in *εις* use *ες* instead of stem *εντ*.

4. Adjectives in *ων* add *εστερος*, *εστατος*.

5. Adjectives in *υς* drop *ς* of Nom., and add *τερος*, *τατος*.

6. Some Adjectives in *ρος* impure, and *υς*, sometimes form the Comp. and Sup. by dropping *ρος* or *υς* and adding *ων*, *ιστος*.

7. Some irregular comparisons.

	Comp.	Sup.
<i>ἀγαθός</i> , good.	<i>ἀμείνων</i> [for <i>ἀμεν-ίων</i>]	<i>ἄρ-ιστος</i> (cf. <i>ἀρι-</i> , very).
<i>ἀλγεινός</i> , painful.	$\left\{ \begin{array}{l} \text{ἀλγ-ίων} \\ \text{ἀλγεινό-τερος} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ἄλγ-ιστος, (cf. ἀλγος).} \\ \text{ἀλγεινό-τατος.} \end{array} \right.$
<i>βραδύς</i> , slow.	<i>βράσσω</i> [for <i>βραδ-ίων</i>]	<i>βάρδ-ιστος</i> .
Commonly	<i>βραδύ-τερος</i>	<i>βραδύ-τατος</i> .
<i>κακός</i> , bad.	<i>κακ-ίων</i>	<i>κάκ-ιστος</i> .
<i>καλός</i> beautiful.	<i>καλλ-ίων</i>	<i>κάλλ-ιστος</i> (cf. <i>κάλλος</i>).
<i>μέγας</i> , great.	<i>μείζων</i> [for <i>μεγ-ίων</i>]	<i>μέγ-ιστος</i>
<i>μικρός</i> , small.	$\left\{ \begin{array}{l} \text{με-ίων} \\ \text{ἥσσω} \text{ [for } \text{ἡκ-ίων}] \\ \text{Also } \text{μικρό-τερος} \end{array} \right.$	$\left\{ \begin{array}{l} \text{με-ῖστος (as from μέ-ος).} \\ \text{ἡκ-ιστος (cf. ἡκα, a little).} \\ \text{μικρό-τατος.} \end{array} \right.$
<i>πολύς</i> , much.	<i>πλέ-ων, πλε-ίων</i>	<i>πλε-ῖστος</i> . (cf. <i>πλέ-ος</i> , full).
<i>ράδιος</i> , easy.	<i>ράων</i>	<i>ῥᾶστος</i> .
<i>ταχύς</i> , quick.	<i>θάσσω</i> (or <i>ταχ-ίων</i>)	<i>τάχ-ιστος</i> .
<i>φίλος</i> , friendly, dear.	$\left. \begin{array}{l} \text{φίλ-τερος} \\ \text{φίλ-τατος.} \end{array} \right\}$	

C. Numeral Adjectives.

A. Cardinal, expressing how many.

B. Ordinal, expressing in what rank.

Cardinal.	Ordinal.
1 εἷς, one.	πρῶτ-ος -η -ον, first.
2 δύο, two.	δεύτερ-ος -α -ον, second.
3 τρεῖς, three.	τρίτ-ος -η -ον, third.
4 τέσσαρες, four.	τέταρτ-ος -η -ον, fourth.
5 πέντε, five.	πέμπτ-ος -η -ον, fifth.
6 ἕξ, six.	ἕκτος, sixth.
7 ἑπτά, seven.	ἕβδομος, seventh.
8 ὀκτώ, eight.	ὄγδοος, eighth.
9 ἑννέα, nine.	ἕννατος, ninth.
10 δέκα, ten.	δέκατος, tenth.
20 εἴκοσι, twenty.	εἴκο-στός, twentieth.
30 τριάκοντα, thirty.	τριάκο-στός, thirtieth.
100 ἑκατόν, hundred.	ἑκατο-στός, hundredth.
	&c. &c.

200 διακόσιοι, two hundred.

1,000 χίλιοι, a thousand.

2,000 δισ-χίλιοι, two thousand.

10,000 μύριοι, ten thousand.

20,000 δισ-μύριοι, twenty thousand, &c.

	M.	F.	N.	
Sing. N.	εἷς (εν),	μία,	ἓν.	δύο thus:—
	A. ἑν-α,	μίαν,	ἓν	N. A. δύο.
	&c.	&c.		G. D. δυοῖν,

and the compounds οὐδεῖς, μηδεῖς, nobody.

τρεις and *τέσσαρες* are of two terminations:—

M.F. N.
τρεις, *τρια* (*τρι*), in Acc. contracts *ιας* into *εις*.

M.F. N.
τέσσαρ-ες, *τέσσαρ-α* (*τεσσαρ*).

The other Cardinals from 5 to 100 are indeclinable.

IV. Pronouns.

Pronouns are partly Substantives, partly Adjectives.

i. Substantive Pronouns are of three kinds: Personal, Reflexive, Reciprocal.

1. Personal Pronouns are *ἐγώ*, I; *σύ*, thou; [*ὅ*] he; but in Attic Greek there is no Personal Pronoun of the third Person; instead of it a Demonstrative is used in the Nom., and *αὐτός* in the oblique cases.

Sing N.	<i>ἐγώ</i>	<i>σύ</i> [<i>τύ</i>]	(<i>ὅ</i>) [Stem <i>σφ-</i>]
A.	<i>ἐμέ</i> , <i>με</i>	<i>σέ</i>	<i>ἑ</i> [cf. Lat. <i>se</i>]
G.	<i>ἐμοῦ</i> , <i>μου</i>	<i>σοῦ</i>	<i>οῦ</i>
D.	<i>ἐμοί</i> , <i>μοι</i>	<i>σοί</i>	<i>οἱ</i>

Dual.

N. A. *νώ* [of. Lat. *σφώ* [*σφ = tv*: *σφωέ*
nos.] cf. Lat. *vos*.]

G. D. *νῶν* *σφῶν* *σφωῶν*

Plur. N.	<i>ἡμεῖς</i>	<i>ὕμεῖς</i>	<i>σφεῖς</i> , <i>σφέα</i> ^{N.}
A.	<i>ἡμᾶς</i>	<i>ὕμᾶς</i>	<i>σφᾶς</i> , <i>σφέα</i>
G.	<i>ἡμῶν</i>	<i>ὕμῶν</i>	<i>σφῶν</i>
D.	<i>ἡμῖν</i>	<i>ὕμῖν</i>	<i>σφίσι</i> (<i>σφίν</i>).

2. The Reflexive Pronouns are so called because they *bend back* the action on the doer of it, as, The boy loves *himself*; and obviously can be used only in the oblique cases.

They are formed in the Sing. by combining the Personal Pronouns with *αὐτ-ός, -ή, -ό*, "self"; thus, first Sing. Acc. *ἐμ-αυτ-όν, -ήν*: *σε-αυτ-όν* (or *σαυτ-όν*). *-ήν*: *ἐ-αυτ-όν* (or *αὐτ-όν*) *-ήν-ό*, and thence the other cases; and in the Third Person this form is generally retained throughout all numbers.

But in the First and Second (and sometimes the Third) Persons, in the Dual and Plural, the declensions of the Personal Pronouns are merely placed side by side; as *ἡμᾶς αὐτούς, σφᾶς αὐτούς, &c.*

3. The Reciprocal Pronoun is so called because it expresses that each of two parties performs on the other the action expressed by the verb. The English Pronoun is 'one another' or 'each other' (*ἄλλο-αλλο*). Of course it cannot have a Nom. or a Sing. number.

Dual. Acc. *ἀλλήλ-ω, -α, -ω, &c.*

Plur. Acc. *ἀλλήλ-ους, -ας, -α, &c.*

ii. Adjective Pronouns are of five classes, Possessive, Relative, Indefinite, Interrogative, Demonstrative.

1. Possessives state to which person a thing belongs: they are simply Adjective forms for the Gen. of the Personal Pronouns of all numbers: thus

ἐμ-ός, (νοῦ-τερος), ἡμέ-τερος, &c. But there is no form for the Dual of (ἐ), and the Sing. form δς [Lat. suus] is not so used in the Attic Greek; but for 'his,' 'hers,' 'its,' αὐτ-οῦ, -ῆς, -οῦ, are used; and for 'their,' αὐτῶν (rather than σφέ-τερος, 'their own.').

2. Relatives, so called because they relate to a person or thing mentioned before, are ὅς, ἣ, ὅ, 'who,' 'what': and ὅσ-τις, 'whoso-ever,' which is declined by combining the declensions of δς and τις; but the ordinary G. and D. Sing. are ὅτου, ὅτῳ; Plur. Neut. N. and A. ἅττα [= ἅ ἅττα], G. ὅτων, D. ὅτοις(ι).

M.F. N.

3. Indefinites: (1) τις τι (τιν), 'somebody,' 'anybody,' making generally in Sing. Gen. του, Dat. τῳ, Plur. Neut. N. ἅττα: and (2) N. A. δέινα, 'a certain man,' G. δείν-ος, &c.

M.F. N.

4. Interrogatives: τίς τί (τιν) is used as interrogative, 'who?' or 'what?' when it has an accent over it. Other interrogatives are: πόςος, 'how great?' ποῖος 'of what kind?' πότερος, 'which?' (of two).

5. Demonstratives, so called because they point out: οὗτος; ὅδε, ἧδε, τόδε, 'this;' ἐκεῖν-ος -η -ο, 'that.' οὗτος is declined as if from τοῦτος, ταύτη, τοῦτο, except in the Nom. Mas. and Fem. Sing. and Plur. where τ is softened into an aspirate, οὔτος, αὐτή; Plural οὔτοι, αὐται. Neut. Plur. Nom. and Acc. is ταῦτα; and Gen. Plur. is τούτων throughout. The

compounds *τοσ-οὔτος*, 'so great,' *τοι-οὔτος*, 'such,' are declined by adding to *τοσ-*, and *τοι-*, the declension of *οὔτος*, dropping an initial *τ*.

V. Of the Verb.

i. Verbs are conjugated in Greek (as in Latin) by adding syllables (pronominal or phonetic elements) to the stem, to express *tense, mood, person, number, voice* (and generally added in that order). Thus in English, in the words 'speakest,' 'speaketh,' 'est,' 'eth,' are added to 'speak' to indicate the 2d and 3d Persons Sing. of the Indicative Mood. So in Greek, may I die! is *θάν-οι-μι*.

ii. There are three Voices.

(1.) The *Active*, which expresses *action*, as: *κρύπτ-ω*, I hide.

(2.) The *Passive*, which expresses *suffering*, as: *κρύπτ-ο-μαι*, I am hidden.

(3.) The *Middle*, which expresses doing an action, or getting it done *for one-self*, or doing it *to one-self* (from which last usage the *Passive* is developed): as *κρύπτ-ο-μαι*, I hide myself.

Deponent Verbs have a *Middle* or *Passive form*, but an *Active meaning*.

iii. There are four *Moods* (or ways of speaking of an action), which constitute—

A. The Finite Verb.

1. The Indicative speaks of the action simply as a thing done, or a fact, as κρύπτω, I hide :

2. The Imperative as a command, as κρύπτε, hide :

3. The Subjunctive as a present or future contingency, or a duty, or a matter of deliberation, as κρύπτωμεν, should we hide? μὴ κρύψῃς, you should not hide :

4. The Optative as a past contingency, or a wish, as κρύπτοίμι, I wish I might hide.

B. The Verb Infinitive (*without limit* of number or person) consists of

1. The Infinitive *Mood* (so called), which may be considered as the Verb-noun Substantive, as κρύπτειν, the hiding :

2. The Participles, which may be considered as the Verb-noun Adjective, as κρύπτων, hiding.

Note 1. The Imperat. is only a modified form of the Indic. (as Voc. Case is of Nom.) Hence there are properly but two distinct Moods,

(1) The Objective, or Direct (of facts : Indic. and Imperat.) :

(2) The Subjective, or Indirect (of Suppositions : Subj. and Opt.).

Note 2. The Subj. and Opt. Moods may be called the *Primary* and *Historic* Moods as corresponding to the Primary and Historic Tenses respectively, both in their inflexion, and in their use after these Tenses in independent sentences. (See pp. 31-37 and 59).

Note 3. Differences of Moods are shown by differences of connecting vowel. (See p. 31).

iv. There are six Tenses, of which three are called *Primary*, because others may be derived from them; and three *Historical*, because they are used in narrating past events.

A. Primary tenses relate to *Present* and *Future* time, and are called—

1. Present: κρύπτ-ω, I am hiding (or I hide).
2. Perfect: κέ-κρυφ-α, I have hidden.
3. Future: κρύψ-ω, I shall hide (or, be hiding).

B. *Historical* Tenses relate to *Past* time, and are called—

1. Imperfect: ἔ-κρυπτ-ον, I was hiding.
2. Pluperfect: ἔ-κε-κρυφ-ειν, I had hidden.
3. Aorist (*i.e.* Indefinite): ἔ-κρυψ-α, I hid (or, hide).

Obs. 1. Tenses denote the *Time* and the *State* of an action. Time may be Present, Past, Future. State may be Complete, Incomplete, Indefinite. There might thus be nine tenses by combining each of the Times with each of the States.

The following Table shows the Tense-forms in Greek, Latin, and English. Where no proper tense-form exists, the *substitute in use* is inserted in brackets []:

	Present	Past	Future
Complete	[I have hid-den.] cel-av-i. κέ-κρυψ-α.	[I had hid-den.] cel-av-eram. ἐ-κε-κρύψ-ειν.	[I shall have hid-den.] cel-av-ero. [ἔσομαι κε-κρυψ-ώς], in Pass. κε-κρύψ-ο-μαι.
Incomplete	[I am hid-ing.] cel-o. κρύπτ-ω.	[I was hid-ing.] cel-abam. ἐ-κρύπτ-ον.	[I shall be hid-ing.] [cel-aturus sum, or use Fut. Indef. cel-abo.] [ἔσομαι κρύπτ-ων, or use Fut. Indef. κρύψ-ω.]
Indefinite	I hide. [Use Pres. Inc. cel-o.] [Use Pres. Inc. κρύπτ-ω, or Past Indef. ἐ-κρυψ-α.]	I hid. [Use Pres. Comp. cel-avi.] ἐ-κρυψ-α.	[I shall hide.] cel-abo. κρύψ-ω.

Obs. 1. The meanings of the Imperfect, which *should never be translated as the Aorist*, are, (1) begin to do, (2) do continually, (3) intend to do, (4) am on the point of doing, (5) am said to be about to do a thing.

Obs. 2. In all Moods the Present is used for continuous or repeated action, the Aorist for single acts.

Obs. 3. When a Perf. has a Pres. signification, a Fut. is sometimes formed from it by changing *μαι* into *σομαι*. This is generally called the Paulo-post Future. Thus :—

κτά-ο-μαι, I acquire ; Fut. κτή-σ-ο-μαι, I shall acquire ; Perf. κέ-κτη-μαι, I have acquired, (and therefore) I possess ; Paulo-post Future, κέ-κτη-σ-ο-μαι, I shall possess (*i.e.* I shall have acquired).

Occasionally an Active form of this Future is found, as τε-θνήξ-ω, I shall have died (be dead).

Obs. 4. The Aorist in all voices, the Perf. in the Active, and

the Future in the Passive, have two forms, called First and Second (or *Weak* and *Strong*).

These are not two tenses, but only two forms of the same tense; and it is very seldom that both forms exist in the same verb; where they do in the Active Voice the First is generally transitive, the Second intransitive. Experience only teaches us which form any verb uses.

v. Numbers and Persons.

Verbs have three numbers, Singular, Dual, and Plural, and in each number three Persons, except in the Dual of the Active, which has no first person, and uses instead the first person plural.

vi. Augment.

In the Historical Tenses of the Indicative Mood, all verbs take an Augment or increase. Augment is either Syllabic or Temporal *in its effect*.

Verbs that begin with a consonant prefix ε, as κρύπτω, ἔκρυπτον. If a verb begins with ρ, ρ is doubled, as ῥίπτω, ἔρριπτον. Verbs that begin with a short vowel, lengthen it, as ἐρείδω, ἤρειδον.

Note.—*ä* followed by a consonant becomes η, followed by a vowel becomes *ā*. A long vowel remains unchanged.

The Diphthongs ει, ευ, ου (also αυ, οι before a vowel), are very seldom lengthened.

Obs. 1. Some Stems beginning with ε lengthen it into ει, as ἔχω, εἶχον; (ἔπω), εἶπον: so also ἐθίζω, ἐλίσσω; ἔλκω, ἐστιάω, &c.

Obs. 2. Some Stems beginning with a vowel

(1) retain the Syllabic prefix, as ἀγνυμι, ἔ-αξα, ε'-ἀγην; ἀλίσκομαι, ἐ-ἄλωκα: or

(2) besides lengthen the following vowel, as ἔ-ἄγα, ἐ-ἄλων; ἀν-οίγω, ἀν-έ-φωγα.

Note. Both these classes of changes are due to the loss of an initial consonant (or digamma): thus $\xi\rho\pi\text{-}\omega$ ($\sigma\text{-}\epsilon\rho\pi\text{-}\omega$, Lat. *Serpo*), $\epsilon\rho\pi\text{-}\omega\nu$ (for $\epsilon\text{-}\sigma\text{-}\epsilon\rho\pi\text{-}\omega\nu$, $\epsilon\text{-}\epsilon\rho\pi\text{-}\omega\nu$). So $\epsilon\iota\sigma\tau\eta\kappa\epsilon\iota\omega$ is for $\epsilon\text{-}\sigma\epsilon\text{-}\sigma\tau\eta\kappa\text{-}\epsilon\iota\omega$; $\acute{\omega}\nu\epsilon\omicron\mu\alpha\iota$ (cf. Lat. *ven-do*), $\epsilon\text{-}\omega\nu\omicron\upsilon\mu\eta\eta$; $\acute{\omicron}\rho\acute{\alpha}\omega$ ($\omicron\rho\text{-}$: cf. Lat. *ver-eor*), $\epsilon\text{-}\acute{\omega}\rho\omega\eta$, $\epsilon\text{-}\acute{\omega}\rho\alpha\kappa\alpha$. 'Εἶω, εἶω must be otherwise explained.

Verbs compounded with a preposition have the Augment between the preposition and the stem. Prepositions that end in a vowel (except *περί*, *πρό*) lose it before the vowel of the Augment, as: $\acute{\alpha}\pi\omicron\text{-}\gamma\rho\alpha\phi$, $\acute{\alpha}\pi\text{-}\epsilon\rho\gamma\rho\alpha\phi$. $\pi\rho\omicron\text{-}\epsilon$ is sometimes contracted into $\pi\rho\upsilon$.

Obs. The Augment is always $\epsilon\text{-}$, probably a fragment of a pronominal stem referring to *past* time. It is its *effect* which is Syllabic or Temporal.

vii. Reduplication.

Reduplication is used in the Perfect Tense and its derivatives in all moods and voices. It consists in prefixing to the stem an intensive syllable composed of the first letter of the stem with ϵ , to express continued effect or completed action in present time.

If the Stem begins with an aspirate, the kindred hard is used, as $\theta\acute{\upsilon}\text{-}\omega$, $\tau\acute{\epsilon}\text{-}\theta\ddot{\upsilon}\text{-}\kappa\text{-}\alpha$.

Verbs that begin with ρ , $\gamma\nu$ (and sometimes $\gamma\lambda$, $\beta\lambda$), two non-liquid consonants, a double-letter, or a vowel, prefix ϵ only (like Augment); as $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\text{-}\omega$, $\acute{\epsilon}\text{-}\sigma\tau\alpha\lambda\text{-}\kappa\text{-}\alpha$; $\gamma\nu\omega\rho\acute{\iota}\zeta\text{-}\omega$, $\acute{\epsilon}\text{-}\gamma\nu\acute{\omega}\rho\iota\text{-}\kappa\text{-}\alpha$.

Exc. $\kappa\acute{\epsilon}\text{-}\kappa\tau\eta\text{-}\mu\alpha\iota$, $\mu\acute{\epsilon}\text{-}\mu\eta\eta\text{-}\mu\alpha\iota$: $\epsilon\lambda\text{-}\lambda\eta\phi\text{-}\alpha$, $\epsilon\lambda\text{-}\lambda\eta\chi\text{-}\alpha$.

In compound verbs Reduplication has the same position as Augment.

Some Verbs beginning with α , ϵ , \omicron , prefix the first two letters of the Stem to the usual Reduplication. This is called *Attic*

Reduplication. Thus ἀκούω (ακο-), ἀκ-ήκο-α; ἐλαύνω (ελα-), ἐλ-ήλα-κ-α.

viii. Verbs are divided into two classes with regard to their form: called Verbs in ω, and Verbs in μι, according to the ending of the 1st Pers. Pres. Ind. The latter are the rarer and older form.

A. Verbs in ω.

(i.) Stem.

There are two chief forms of the Stem, the *Strong* (or Short) Stem, and a strengthened or enlarged form of it, the *Present* (or Weak) Stem, which is formed from the Strong Stem by strengthening its vowel or last letter, or by inserting a letter or syllable, or by both methods at once: as φυγ-, φεύγ-ω; τυπ-, τύπτ-ω; βαλ- (βαλ-ι-ω), βάλλ-ω; φαν- (φαν-ι-ω), φαίν-ω; ἄμαρτ- (ἄμαρτε-), ἄμαρτ-άν-ω; λαβ- (λαμβ-), λαμβ-άν-ω.

Inversely, the Strong Stem may be obtained from the Present Stem by throwing away the second of two consonants, or dropping a syllable, or changing a long vowel or diphthong into its corresponding short sound.

Obs.

Of Pres. Stem.

Of Strong Stem.

σσ (στ) corresponds to a Guttural: as ταρασσ-ω (ταραχ-ι-ω):
sometimes a Dental: as κορύσσ-ω
(κορυθ-ι-ω):

ζ " " a Dental: as φράζ-ω (φραδ-ι-ω), some-
times a Guttural: as κραζ-ω
(κραγ-ι-ω):

πτ " " a Labial: as βλάπτ-ω (βλαβ-):

κτ " " a Guttural: as τικτ-ω (τεκ-).

The Strong Stem of ει in the first three Conj. is ι, in the fourth ε.

Verbs that have this Strong Stem for the Present Stem have no 2d Aor. Act. or Mid., for these would be the same as the Imperfect; but they have a 2d Aor. Pass.

Verbs whose Strong Stem ends in a vowel (Conj. 5) either have no 2d. Aor., or else form it like the Verbs in *-μι*; e.g. *ἔδυν*, *ἔγνων*, *ἐβίωv*, *ἔβην*, &c.

(ii.) Conjugations and their Characteristic.

The Characteristic is the last letter of the Strong Stem, or that letter which immediately precedes *ω* or *ομαι* in the present. But see Obs. p. 25.

Verbs are divided into five Conjugations.

1st Conj. consists of verbs whose Pres. Stem ends in a Labial or *πτ*.

2d Conj. consists of verbs whose Pres. Stem ends in a Guttural or *σσ, ττ* (or *ζ*).

3d Conj. consists of verbs whose Pres. Stem ends in a Dental or *ζ* (or *σσ*).

4th Conj. consists of verbs whose Pres. Stem ends in a Liquid.

5th Conj. consists of verbs whose Pres. Stem ends in a Vowel or Diphthong.

Obs. Stems in *ζ*, signifying to utter a sound, are of Conj. 2, as *φεύζω* (*φευγ*), to cry *φεῦ*.

NOTE 1. As it is difficult to pronounce in close juxta-position two letters which require different positions of the organs of speech, the following euphonic assimilations are regularly made.

A Labial or Guttural before τ (*hard*) is always *hard*; before θ (*aspirate*) is *aspirate*; before μ (*nasal*) is *nasalised* into μ or γ respectively; and, *with* σ , forms its proper double letter. A Dental in the first *three* cases becomes σ , but before σ it is lost. (See p. 3). Thus :

	τ	θ	μ	σ	
Labial . . .	π	ϕ	μ	ψ	Also ν before a Labial or μ becomes μ or ς : Guttural becomes γ (or is lost): Liquid is assimilated: σ or ζ is generally lost, or else unchanged (cf. p. 3).
Guttural . . .	κ	χ	γ	ξ	
Dental . . .	σ	σ	σ	is lost	

NOTE 2. To avoid the pronunciation of three consonants together, a middle σ or ν is dropped, or a different inflexion is used.

(iii.) Formation of Tenses, *i.e.* of the 1st Pers. Sing. of the Indic.

Obs. All Tenses are formed from the Present Stem or from the Strong Stem by suffixing Person-endings, prefixing Augment or Reduplication, and inserting letters which are signs of Tense.

FROM PRESENT STEM form

1. *Present: Act. Mid. and Pass.* by adding Person-endings $-\omega$ in Act., $-\omicron\mu\alpha\iota$, in Mid. and Pass., as $\kappa\rho\nu\pi\tau-$, $\kappa\rho\acute{\upsilon}\pi\tau-\omega$, $\kappa\rho\acute{\upsilon}\pi\tau-\omicron-\mu\alpha\iota$.

2. *Imperfect: Act. Mid. and Pass.* by prefixing Augment, and adding Person-endings $-\omicron-\nu$ in Act., $-\omicron-\mu\eta\nu$ in Mid. and Pass., as $\kappa\rho\nu\pi\tau-$, $\epsilon\text{-}\kappa\rho\nu\pi\tau-\omicron-\nu$, $\epsilon\text{-}\kappa\rho\nu\pi\tau-\omicron-\mu\eta\nu$.

FROM STRONG STEM form

1. *Fut., Act. and Mid.* by adding, in Act. $-\sigma-\omega$, in Mid. $-\sigma-\omicron-\mu\alpha\iota$, as $\kappa\rho\ddot{\upsilon}\beta-$, $\kappa\rho\acute{\upsilon}\beta-\omega$, $\kappa\rho\acute{\upsilon}\beta-\omicron-\mu\alpha\iota$.

Here $-\omega$, $-\omicron-\mu\alpha\iota$, are Person-endings, and $-\sigma-$ a sign of Tense, representing a part of the Verb $\epsilon\iota-\mu\iota$ (*i.e.* $\epsilon\text{-}\sigma-\mu\iota$), and indicating *future* time.

Note 1. Verbs in which the vowel of Strong Stem is strengthened in Present Stem, use Pres. Stem: as ἀλείφ-ω (ἀλίφ-), ἀλείψ-ω; τρώγ-ω (τᾱγ-), τρώξ-ομαι; πείθ-ω (πίθ-), πεί(θ)-σ-ω; ἀκού-ω (ἄκο-), ἀκού-σ-ομαι.

Note 2. Liquid Verbs (Conj. 4) insert an euphonic ε to separate the liquid and σ, then drop σ and contract: as φαίν-ω (φᾱν-), φαν-ε-σ-ω, φαν-ε-ω, φαν-ῶ: φαν-ε-σ-ο-μαι, φαν-ε-ο-μαι, φαν-οὔ-μαι.

Note 3. Similarly the so-called *Attic Future* is formed by dropping the σ in some Hyperdissyllabic Verbs in -αζω, and contracting: as βιβάζ-ω, βιβ-ῶ; and by a similar process those in -ιζω: as κομίζ-ω, κομι-ῶ.

So Verbs with Stems in -ᾶ- and -ε-: as ἐλαίν-ω (ἐλαῖ-), ἐλ-ῶ (Compare Contract Verbs and Verbs in -μι).

2. *First (or Weak) Aor.*:—*Act. and Mid.*: by prefixing Augment, and adding in *Act.* -σ-α, in *Mid.* -σ-α-μην: as κρῦβ-, ἔ-κρυψ-α, ἐ-κρυψ-ά-μην. See Note 1 above.

Here σ represents another part of ελ-μί (εσ-μι), indicating *past time*; and α is a connecting vowel.

Conj. 4 drops the σ, and to compensate lengthens the Stem-vowel, changing impure ᾶ to η, ε into ει.

NOTE. Four Verbs form this Aor. in -κα, and one in -πα: viz. εἶθηκα, ἤκα, ἔδωκα, ἤνεγκα, εἶπα.

3. *First (or Weak) Perf. Act.*: by prefixing Reduplication and adding -κ-α (where α is connecting vowel): as λί-ω (λύ-), λέ-λύ-κ-α. See Note 1, above.

In Conj. 1 and 2 drop κ and aspirate Characteristic.

In Conj. 3 drop Characteristic.

In Conj. 4 sometimes drop Characteristic ν . See Table, page 27.

Obs. 1. Mute Verbs, especially dissyllables, with ϵ in Stem, generally change it to o ; as $\delta\acute{\epsilon}\rho\kappa-\omega$, $\delta\acute{\epsilon}-\delta\omicron\rho\kappa-\alpha$; $\lambda\acute{\epsilon}\gamma-\omega$, $\epsilon\acute{\iota}-\lambda\omicron\chi-\alpha$.

Obs. 2. Liquid dissyllable Verbs with ϵ in Stem generally change it to a : and this change is generally retained in *Pass.*, *Perf.*, *1st Aor.* and *1st Fut.*

4. *Second (or Strong) Perf. Act.*: by prefixing Reduplication and adding $-a$ (connecting vowel): as $\phi\alpha\acute{\iota}\nu-\omega$ ($\phi\alpha\nu-$), $\pi\acute{\acute{\epsilon}}-\phi\eta\eta-\alpha$.

If the vowel of the Stem is \check{a} after ρ it becomes \bar{a} :

”	”	\check{a} impure	”	η :
”	”	ϵ	”	o :
”	”	ι	”	oi :
”	”	o	”	ω :
”	”	u	”	eu :

5. *Perf. Pass.*: by prefixing Reduplication and adding $-\mu\alpha\iota$: as $\lambda\acute{\upsilon}-\omega$, $\lambda\acute{\acute{\epsilon}}-\lambda\upsilon-\mu\alpha\iota$. See Note 1, page 28, and *Obs. 2*, above.

6. *Paulo-post Fut.*: by prefixing Reduplication, and adding $-\sigma-\sigma-\mu\alpha\iota$, and lengthening Stem-vowel: as $\lambda\acute{\upsilon}-$, $\lambda\epsilon-\lambda\acute{\upsilon}-\sigma-\sigma-\mu\alpha\iota$ (rarely *Act.*: as $\theta\acute{\alpha}\nu$, $\tau\epsilon-\theta\nu\acute{\eta}\xi-\omega$).

7. *Plur., Act., and Pass.*: by prefixing Augment to *Perf. Stem*, and adding $-\epsilon\upsilon\upsilon$ in *Act.*, and $-\mu\eta\nu$ in *Pass.*:

as λύ-ω, ἐ-λε-λύ-κ-ειν, ἐ-λε-λύ-μην: φαίν-ω, ἐ-πε-φίη-ειν.

8 *Second (or Strong) Aor.: Act. Mid. and Pass.* by prefixing Augment and adding in Act. -ο-ν, in Mid. -ο-μην, in Pass. -η-ν: as τέμν-ω (τεμ-), ἔ-ταμ-ον, ἐ-ταμ-ό-μην: φαίν-ω, ἐ-φάν-ην.

Note.—Some impure Verbs with ε in Stem change it into α: as φθεῖρ-ω (φθερ-), ἐ-φθάρ-ην: and *this change is retained in Second Fut. Pass.*

9. *Second (or Strong) Fut. Pass.:* by adding -η-σ-ο-μαι (η is Tense-sign): as φᾶν-ή-σ-ο-μαι, φθαρ-ή-σ-ο-μαι.

10. *First (or Weak) Aor. Pass.:* by prefixing Augment and adding -θη-ν (θη is Tense-sign): as ἐ-λύ-θην.

11. *First (or Weak) Fut. Pass.:* by adding -θη-σ-ο-μαι (θη is Tense-sign): as λύ-θή-σ-ο-μαι.

N.B. Remember throughout Table on p. 27: also Note 1, p. 28; and Obs. p. 29, and Note above.

Obs. Whenever a Monosyllabic Stem begins and ends with an aspirate, the first aspiration is dropped when the last can be retained, but appears when the last disappears, as

(ἐχ) ἔχω,	f. ἔξω,	p. ἔσχηκα,	2d aor. ἔσχω.
(θαφ) θάπτω,	f. θάψω,	p. τέταφα,	p.p. τέθαμμαι, 2d a.p. ἐτάφην.
(θρεφ) τρέφω,	f. θρέψω,	p. τέτροφα,	p.p. τέθραμμαι, 2d a.p. ἐτράφην.
(θρεχ) τρέχω,	f. θρέξομαι.	So θρύπτω (θρυφ), τῶφω (θυφ).	

(iv.) PERSON-ENDINGS are made up of Connecting Vowels and Personal Affixes.

I. Connecting Vowels.

A. General Rules for all Voices.

1. In the Ind., Imp., Inf., and Part., when the Personal Affix begins with μ or ν , the Connecting Vowel is o , otherwise ϵ .
2. In the Subj. the Connecting Vowels are, *always*, those of the Ind. lengthened.
3. In the Opt. the Connecting Vowels are oi .

NOTE (a). The Mood-signs consist of a strengthening affix to the Stem, combined with the Connecting Vowel. For Opt. this is $-ie$, $-i\eta$, or i . Thus $\kappa\rho\upsilon\pi\tau\tau$, $\kappa\rho\upsilon\pi\tau\omicron$, $\kappa\rho\upsilon\pi\tau\omicron\omicron\iota\mu\iota$: $\kappa\rho\upsilon\phi\theta$, $\kappa\rho\upsilon\phi\theta\epsilon$, $\kappa\rho\upsilon\phi\theta\epsilon\iota\eta\upsilon$: hence 3rd Plur. $\kappa\rho\upsilon\pi\tau\omicron\iota\epsilon\upsilon$, $\kappa\rho\upsilon\phi\theta\epsilon\iota\eta\sigma\alpha\nu$, or $\kappa\rho\upsilon\phi\theta\epsilon\iota\epsilon\upsilon$; and æolic Aor. $\kappa\rho\upsilon\psi\epsilon\iota\alpha$, $\kappa\rho\upsilon\psi\epsilon\iota\alpha\varsigma$, $\kappa\rho\upsilon\psi\epsilon\iota\epsilon$, and 3rd Plur. $\kappa\rho\upsilon\psi\epsilon\iota\alpha\upsilon$.

B. Particular Rules.

1. The Connecting Vowel of 1 Aor. Act. and Mid. is a , and in Opt. ai . See Note (a) above.
2. The Connecting Vowel for Perf. Ind. Act. is a , for Plup. ei .
3. There is no Connecting Vowel for Perf. and Plup. Pass.

NOTE (b). In Plup. $-ei\upsilon$ represents $-(\sigma)\alpha(\mu)$, whence old Attic $-\eta$; and 3rd sing. $-(\sigma)\epsilon=-\epsilon\iota$, hence $-\epsilon\iota\upsilon$, $-\epsilon\iota\varsigma$, $-\epsilon\iota$, &c. : and 3rd plur. $-\epsilon\iota\sigma\alpha\nu$ (commonly $-\epsilon\sigma\alpha\upsilon$).

II. Personal Affixes (relics of the three Pers. Pron., -μ-, -σ-, -τ.).

A. Act. Voice.

Prim. Tenses and Mood,	ς,	ς,	-του,	-του,	-μεν, -τε, -ντ(σ)ι.
Hist. Tenses and Mood,	{ ν μυ }	ς,	-του,	-την,	-μεν, -τε, -ν οἱ σων.
Imperative,		(-θι),	τω,	-των,	-τε, -τωσαν οἱ -ντων.
Infinitive, -εν or -εν-αι.					

Participle, Stem ends in -ντ, -ντς, with conn. vowel ο, and in 1 Aor. α, thus: κρύπτ-ων, κρύπτ-ουσα, κρύπτ-ον; 1 Aor. κρύψ-ας, κρύψ-ασα, κρύψ-αν, and Perf. in -στ-υι. See p. 11.

NOTE (c).—Original forms : Act. Sing. -μ, -σι (-θα, or -θι), -τι (-σι) : Plur. 1. -μες : 3 -ντι.

B. Pass. and Mid.

Prim. Ten. and M. -μαι, -σαι, -ται,	-μεθον, -σθον, -σθον,	-μεθα, -σθε, -νται.
Hist. Ten. and M. -μην, -σο, -το,	-μεθον, -σθον, -σθην,	-μεθα, -σθε, -ντο.
Imperative,	-σο, -σθω,	-σθον, -σθων,
Infinitive, -σθαι.		Participle, -μεν-ος, -η, -ον.

III. Irregularities.

A. Active. Ind. Mood.

1. The Pres. and Fut. make Sing. -ω, εἰς, -ει (for -ο-μι, -ε-σι, ε-τι).

2. The 1st Aor. and Perf. 1st Sing. ends in *-α*, 3d Sing. in *-ε* (which represents the connecting vowel, the personal affix being lost) : Inf. 1st Aor. *-αι*, Perf. *-εναι*.

B. Passive and Middle.

1. The Aorists Passive use the pers.-endings of Hist. Tenses Act., but 1st Aor. has *-τι* for *-θι* in the Imperative Mood, to avoid the proximity of two aspirates, as : *τύφθη-τι* for *τύφθη-θι*. The connecting vowel for the Aor. is *-η*, but in Opt. *ειη*, and in Part. *ε*. But see Note (*α*), p. 31. They use the suffix *-εναι* in the Inf. Mood.

2. In the 2d Pers. of Pres, Imperf, Fut., and Aor. Mid., *σ* is elided, and the vowels contracted thus :—

	Ind.	Imp.	Subj.	Opt.
Pres. and Fut.	<i>-ε-σαι, -ε-αι, -ει</i> :	<i>-ε-σο, -ε-ο, -ου</i> :	<i>-η-σαι, -η-αι, -η</i> :	<i>-οι-σο, -οι-ο.</i>
Imp. and 2d Aor. M.	<i>-ε-σο, -ε-ο, -ου</i> :	<i>-ε-σο, -ε-ο, -ου</i> :	<i>-η-σαι, -η-αι, -η</i> :	<i>-οι-σο, -οι-ο.</i>
1st Aor. M.	<i>-α-σο, -α-ο, -ω</i> :	<i>-α-σο, -α-ο, -αι</i> :	<i>-η-σαι, -η-αι, -η</i> :	<i>-αι-σο, -αι-ο.</i>

3. The Subj. and Opt. of Perf. Pass. are formed by periphrasis of the Part. with *ᾶ, εἶην*, Subj. and Opt. of *εἶμι*, I am : as *κε-κρυμ-μένος ᾶ, κε-κρυμ-μένος εἶ-ην*.

4. The 3rd Plur. Perf. and Plup. Pass. of verbs whose *-μαι* is *impure* are formed by periphrasis of the Part. with *εἰσὶ, ἦσαν*, 3rd Plur. of Pres. and Imp. of *εἶμι*, I am. See p. 27, Note 2.

(v.) Paradigm of Moods.

The following table shows how to find other Moods from the Indicative. It gives the Person-endings of the 2nd pers. of Imperat., and the 1st pers. of Subj. and Opt.; the Inf.; and the Nom. Sing. Mas. of the Participle. The Tense-signs are to be prefixed.

	Indicative.	Imperative.	Subjunct.	Optative.	Infinitive.	Participle.
Active.	Pres. } Imperf. } 2 Aor. } Fut. } 1 & 2 Perf. } 1 & 2 Plup. } 1 Aor. }	-ε (-ε-θι) -ε (-ε-θι) -ον (-α-θι)	-ω	-οι-μι -οι-μι -οι-μι -αι-μι	-ειν -ειν -εναι -αι	-ων (οντ) -ων (οντ) -ως (οτ) -ας (αντ)
Passive.	Perf. } Plup. } Pres. } Imperf. } 3 Futures } 1 & 2 Aor. }	-σο -ου (-ε-σο) -θη	-μενος ὦ -ω-μαι -ω	-μενος εἶην -οι-μην -οι-μην -ει-ην	-σθαι* -ε-σθαι -ε-σθαι -ηται	-μενος -ο-μενος -ο-μενος -εις (εντ)
Middle.	2 Aor. } Fut. } 1 Aor. }	-ου (-ε-σο) -αι (-α-σο)	-ω-μαι -ω-μαι	-οι-μην -οι-μην -αι-μην	-ε-σθαι -ε σθαι -α-σθαι	-ο-μενος -ο-μενος -α-μενος

* See p. 27, Note 2.

B. Passive and Middle.

INDICATIVE.	Singular.		
	1	2	3
Perf. P.	-μαι	-σαι	-ται
Pres. & Futures P. & M.	-ομαι	-ει (-εσαι)	-εται
(Subj. Mood.)	-ωμαι	-η (-ησαι)	-ηται
Plup. P.	-μην	-σο	-το
Imp. P. & M. & 2 Aor. M.	-ομην	-ου (-εσο)	-ετο
1 Aor. M.		-ω (-ασο)	-ατο
(Optat. Mood)	-οιμην	-οι-ο (-οι-σο)	-οι-το
1 & 2 Aor. P.	-η-ν	-η-ς	-η
IMPERATIVE.			
Perf. & Plup. P.		-σο	-σθω
Pres. & Imp. P. & M. and 2 Aor. M.		-ου (-εσο)	-ε-σθω
1 Aor. M.		-αι (-ασο)	-α-σθω
1 & 2 Aor. P.		-η-θι	-η-τω
SUBJUNCTIVE.			
Tenses	-ωμαι	-η (-ησαι)	-ηται
1 & 2 Aor. P.	-ω	-η-ς	-η
OPTATIVE.			
Pres. Imp. & Futures P. & M. & 2 Aor. M.	-οι-μην	-οι-ο (-οι-σο)	-οι-το
1 Aor. M.	-αι-μην	-αι-ο (-αι-σο)	-αι-το
1 & 2 Aor. P.	-ειη-ν	-ειη-ς	-ειη
INFINITIVE.			
	* Perf.		-σθαι
	Pres. Fut. 2 Aor. M.		-ε-σθαι
	1 Aor. M.		-α-σθαι
	1 & 2 Aor P.		-η-ναι.

* See p. 27, Note 2.

See Table, p. 27, for the euphonic changes of the consonants.

Dual.			Plural.		
1	2	3	1	2	3
-μεθον	-σθον	σθον	-μεθα	-σθε*	{ -νται, ογ -μενοι εἰσι.*
-ο-μεθον	-ε-σθον	-ε-σθον	-ο-μεθα	-ε-σθε	ο-νται.
-ω-μεθον	-η-σθον	-η-σθον	-ω-μεθα	-η-σθε	-ω-νται.
-μεθον	-σθον	-σθην	-μεθα	-σθε*	{ -ντο, ογ -μενοι ἦσαν.*
-ο-μεθον	-ε-σθον	-ε-σθην	-ο-μεθα	-ε-σθε	-ο-ντο.
-α-μεθον	-α-σθον	-α-σθην	-α-μεθα	-α-σθε	-α-ντο.
-οι-μεθον	-οι-σθον	-οι-σθην	-οι-μεθα	-οι-σθε	-οι-ντο.
	-η-τον	-η-την	-η-μεν	-η-τε	-η-σαν.
	-σθον	-σθων		-σθε*	{ -σθωσαν, ογ -σθων.*
	-ε-σθον	-ε-σθων		-ε-σθε	{ -ε-σθωσαν, ογ -ε-σθων.
	-α-σθον	-α-σθων		-α-σθε	{ -α-σθωσαν, ογ -α-σθων.
	-η-τον	-η-των		-η-τε	{ -η-τωσαν, ογ -ε-ντων.
-ω-μεθον	-η-σθον	-η-σθον	-ω-μεθα	-η-σθε	-ω-νται.
	-η-τον	-η-τον	-ω-μεν	-η-τε	-ω-σι.
-οι-μεθον	-οι-σθον	-οι-σθην	-οι-μεθα	-οι-σθε	-οι-ντο.
-αι-μεθον	-αι-σθον	-αι-σθην	-αι-μεθα	-αι-σθε	-αι-ντο.
	-ειη-τον	-ειη-την	-ειη-μεν	-ειη-τε	{ -ειη-σαν, ογ -ειε-ν.
PARTICIPLES.					
-μενος,	-μενη,	-μενον.			
-ο-μενος,	-ο-μενη,	-ο-μενον.			
-α-μενος,	-α-μενη,	-α-μενον.			
-εις	-εισα,	-εν (εντ).			

C. Verbs in *-μι*.

(i) 1. Verbs in *-μι* differ from Verbs in *-ω* mainly in the formation of the Present Stem and of the Second Aorist: all other Tenses are formed regularly from the Strong Stem.

2. Four Conjugations may be distinguished by the formation of the Pres. Stem, the first three prefixing a Reduplication, the fourth suffixing a syllable *-νῦ-* or *-νῦ-*, to the Strong Stem, which generally ends in a vowel.

3. Reduplication is of two kinds, called Proper and Improper.

The Proper Reduplication is the first consonant of the Stem repeated with *ι*, a hard being used for an aspirate.

The Improper Reduplication is an aspirated *ι*, which is used when the Stem begins with two non-liquid consonants or a vowel.

4. Thus:—

Conj.	Charac.	Strong Stem.	Present Stem.	Present.	
1.	ᾶ, as from	σᾶ- is formed	ι-σᾶ-	ἴ-στη-μι	
2.	ε, "	θε-	τι-θε-	τί-θη-μι	
3.	ο, "	δο-	δι-δο-	δί-δω-μι	
4.	}	ᾶ, "	κερᾶ-	κερα-νῦ-,	κερά-νῦ-μι
		ε, "	σβε-	σβε-νῦ-	σβέ-νῦ-μι
		ω, "	ῥω-	ῥω-νῦ-	ῥώ-νῦ-μι
		cons. "	δεικ-	δεικ-νῦ-	δείκ-νῦ-μι.

5. The Moods, Tenses, and Persons are generally formed as in verbs in *-ω*, with the following special rules and exceptions.

(ii) Formation of Moods and Tenses.

1. No connecting vowels except in Subj. and Opt.

2. Final vowel of Stem lengthened in Sing., Ind.,

Act. ; also in all numbers of Indic. and Imperat. Act. of some Aorists in $-\eta-\nu$ or $-\bar{a}-\nu$ (from a) $-\bar{u}\nu$, and $-\omega-\nu$: as $\acute{\epsilon}\text{-}\sigma\tau\acute{\eta}\text{-}\tau\eta\nu$, $\delta\rho\bar{a}\text{-}\tau\omega$, $\acute{\epsilon}\text{-}\delta\bar{u}\text{-}\tau\epsilon$, $\gamma\nu\bar{\omega}\text{-}\tau\epsilon$.

(iii.) Personal Affixes.

Active. 1. *Pres. Ind.* 1st Sing. $-\mu\iota$, 3d Sing. $-\sigma\iota$; 3d plur. add $-a$ to Stem, thus $-\bar{a}\sigma\iota$ ($-a-a-\nu\tau\iota$), $-\epsilon-\bar{a}\sigma\iota$ ($-\epsilon-a-\nu\tau\iota$), $-o-\bar{a}\sigma\iota$ ($-o-a-\nu\tau\iota$), more rarely $-\epsilon\sigma\iota$, $o\sigma\iota$, (for $-\epsilon-\nu\tau\iota$, $-o-\nu\tau\iota$).

2. *Imperf.* Some Stems in $-\epsilon$, $-o$, use in Sing.

$\left\{ \begin{array}{l} -o\upsilon\nu, -\epsilon\iota\varsigma, -\epsilon\iota \\ -o\upsilon\nu, -o\upsilon\varsigma, -o\upsilon \end{array} \right\}$ (i.e. $-\epsilon-o\nu$, $-o-o\nu$, &c.) : 3d plur. is $-\sigma\alpha\nu$.

3. *Imperat.* 2d Sing. retains $-\theta\iota$ after a long vowel in 2d Aor., as $\sigma\tau\acute{\eta}\text{-}\theta\iota$ (but in compos. $-\sigma\tau\bar{a}$) ; after a short vowel changes it to $-\varsigma$, as $\delta\acute{o}\text{-}\varsigma$: in *Pres.* generally drops $-\theta\iota$, and strengthens a to η , ϵ to $\epsilon\iota$, o to $o\upsilon$, \bar{u} to \bar{u} : as $\acute{\iota}\sigma\tau\eta$, $\tau\acute{\iota}\theta\epsilon\iota$, $\delta\acute{\iota}\delta o\upsilon$, $\delta\epsilon\acute{\iota}\kappa\text{-}\nu\bar{\iota}$.

4. *Optat.* adds $-\nu$ (not $-\mu\iota$) to $-\iota\eta$, as $\delta\acute{\iota}\delta o\text{-}\iota\eta\text{-}\nu$.

5. *Infjn.* *Pres.* adds $-\nu\alpha\iota$; as $\acute{\iota}\text{-}\sigma\tau\bar{a}\text{-}\nu\alpha\iota$; Aor. $-\epsilon\nu\alpha\iota$; as $\delta o\bar{u}\nu\alpha\iota$ ($\delta o\text{-}\epsilon\nu\alpha\iota$) ; similarly $\delta\rho\bar{a}\nu\alpha\iota$, $\delta\bar{u}\nu\alpha\iota$, $\acute{\alpha}\lambda\bar{\omega}\nu\alpha\iota$, $\gamma\nu\bar{\omega}\nu\alpha\iota$, &c.

Passive. 1. *Ind., Pres. and Imp.* 2d Sing. retains forms in $-\sigma\alpha\iota$, $-\sigma o$: Aor. drops $-\sigma-$: as $\acute{\iota}\text{-}\sigma\tau\alpha\text{-}\sigma o$, but $\acute{\epsilon}\text{-}\sigma\tau\omega$ ($\acute{\epsilon}\text{-}\sigma\tau\bar{a}\text{-}\sigma o$) [except $\acute{\epsilon}\delta\bar{u}\nu\omega$, $\acute{\eta}\pi\acute{\iota}\sigma\tau\omega$].

2. *Imperat.* 2d Sing. uses both forms, but prefers to drop $-\sigma-$, as $\theta o\bar{u}$ or $\theta\acute{\epsilon}\text{-}\sigma o$.

Note 1. In Conj. 4, $-\nu$ is never dropped.

Note 2. Conj. 4 has no regular 2d Aor., and forms Subj. and Opt. in $-\nu\bar{\omega}$, $-\nu\bar{\nu}o\mu\iota$, like Verbs in $-\omega$.

(iv.) Paradigm of Moods.—Conj. 1. ἴστημι (στα-).

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participles.
Active.	Pres. Imp. 2 Aor.	-η(-α-θι). -η-ν -η-ν	-ῶ -ῶ	-α-ιῆ-ν -α-ιῆ-ν	-ᾶ-ναι -ῆ-ναι (α-ε)	-ᾶς (α-ντ). -ᾶς (α-ντ).
	Pres. Imp.	-ᾶ-μαι -ᾶ-μαι <i>αἰν-μαι</i>	-ῶ-μαι -ῶ-μαι	-αι-μην -αι-μην	-α-σθαι	-ᾶ-μενος.
	2 Aor.	-ᾶ-μαι <i>αἰν-μαι</i>	-ω (ᾶσο)	-ῶ-μαι	-αι-μην	-α-σθαι -ᾶ-μενος.
Passive.						
Mid.						

The other Conjugations are declined in like manner by using for *a* the proper Stem vowel. Thus *διδωμι*, Imper. *δίδου* (*δίδοθι*), &c.; *δείκνυμι*, Infin. *δείκνύμαι*.

(v.) Paradigm of Tenses.

A. Active Voice.

Indicative Mood.

Pres. ἴσθημι, ἴσθη-ς,	ἴσθη-σι,	ἴσθᾶ-τον, -τον,	-μεν, -τε, ἴστάσι (-α-αντι).
Imp. ἴσθη-ν, ἴσθη-ς,	ἴσθη,	ἴσθᾶ-τον, -την,	-μεν, -τε, -σαν.
2 Aor. ἔσθη-ν, ἔσθη-ς,	ἔσθη,	-την, -την,	-μεν, -τε, -σαν.

Imperative Mood.

Pres. ἴστα-θι or ἴστη,	ἴσθᾶ-τω,	-των, -των,	-τε, -τωσαν or -ντων.
2 Aor. στή-θι or στά,	στή-τω,	-των, -των,	-τε, -τωσαν or στα-ντων.

Subjunctive Mood.

Pres. ἴσθῶ, ἴσθῆ-ς,	ἴσθῆ-ῃ, &c. (for ἴσθά-ω ἦς, ἦ): hence
2 Aor. στήῳ, στήῆ-ς,	στήῆ-ῃ, &c. 3d Conj. διδ-ᾶ, διδ-ᾶς, διδ-ᾶ, διδ-ᾶς, διδ-ᾶ, &c.

Optative Mood.

Pres. ἴστα-ίην, ἴστα-ίης, ἴστα-ίῃ,	-ίῃ-την, -ίῃ-την,	-ίῃ-μεν, -ίῃ-τε;
2 Aor. στα-ίην, στα-ίης, στα-ίῃ,	or -ί-την, -ί-την,	-ί-μεν, -ί-τε, -ί-εν,

Infinitive Mood.

Pres. ἴσθᾶ-ναι.	Participles.
2 Aor. στήῃ-ναι (στα-εναί).	ἰστάς (ντ), ἰστάσα, ἰστάν.
	στάς (ντ), στάσα, στάν.

b. Pass. and Mid.

Indicative Mood.

Pres. ἰστιά-μαι, -σαι, -ται, &c. Imp. ἰστιά-μην, -σο, -το, &c. 2d Aor. ἐ-στιά-μην, ἐ-στιά-σο, ἐ-στιά-το, &c.

Imperative Mood.

Pres. ἰστιά-σο and (ἀ-ο) -ω, ἰστιά-σθω, &c. 2d Aor. στιά-σο and στῶ, στιά-σθω, &c.

Subjunctive Mood.

Pres. ἰστῶ-μαι, -ῆ, -ῆ-ται, &c. 2d Aor. στῶ-μαι, -ῆ, -ῆ-ται, &c.

Optative Mood.

Pres. ἰσταί-μην, -ι-ο, ι-το, &c. 2d Aor. σταί-μην, -ι-ο, -ι-το, &c.

Infinitive Mood.

Pres. ἰστα-σθαι. 2d Aor. στιά-σθαι. Part Pres. ἰστιά-μενος. 2d. Aor. στιά-μενος.

(vi.) Certain verbs in -μι.

A. εἶ-μι (έσ-, Lat. es-se), I am.

1. Paradigm of Moods.

Pres. εἶ-μι	} ἴσ-θι,	ὦ,	εἶ-ην,	εἶ-ναι,	ὤν.
Imp. ἦ-ν or ἦ					
Fut. ἔ-σομαι,					

2. Paradigm of Tenses.

Ind. Pres.	εἰ-μί, εἶ, ἐσ-τί,	ἐσ-τόν,	-τόν,	-μέν,	-τέ,	εἰ-σί
Imperf.	{ ἦ-ν, } { ἦ, } ἦσ-θα, { ἦ-ν, } { ἦ, }	{ ἦ- } { ἦσ- } του,	-την,	-μεν,	-τε,	ἦ-σαν.
Fut.	ἔ-σονται, ἔ-σει, ἔ-σ(ε)ται, &c.					
Imperat.	ἴσ-θι, ἔσ-τω, &c.	Subj. ᾧ, ᾗ-ς ᾗ, &c.				
Opt.	εἴ-η-ν, -η-ς, -η, &c.					

Note. Original Forms: Pres. ἐσ-μι, ἐ(σ)-σι, ἐσ-τι, &c. ἐσ-μέν, ἐσ-τέ, ἐ(σ)-τή.
 Comp. Lat. sum, es, est, sumus, es-tis, sunt.
 Imperf. ᾗ-ν = ἐ-ε(σ)-α(μ). Fut. ἔσ-σομαι. Imperat. ἔσ-θι, ἔσ-τω, &c., cf. Lat. es, esto, &c.
 Subj. ᾧ = ἐ(σ)-ω = Opt. ἐ(σ)-ι-ην. Inf. ἐ(σ)-ναι.

B. εἶ-μι (i-, Lat. i-re), I am going.

1. Paradigm of Moods.

Pres. εἶ-μι }
 Imperf. ᾗ-εν or ᾗα } ἴ-θι, ἴ-ω, ἴ-οίη-ν, ἴ-έ-ναι, ἴ-ών.

2. Paradigm of Tenses.

Ind. Pres. εἶ-μι, εἶ, εἶ-σι, ἴ-τον, -τον, -μεν, -τε, ἴ-ασι.
 Imperf. ᾗ-εν, ᾗ-εις, ᾗ-ει, { ᾗ-ει- }
 ᾗα, ᾗ-εισθα, ᾗ-εν, { ᾗ- } του, -την, -μεν, -τε, ᾗ-ε-σαν.
 Imperat. ἴ-θι, ἴ-τω, &c. ἴ-όντων: Opt. ἴ-οίη-ν, ἴ-οί-ς, ἴ-οι, &c.

Note. Imperf. ᾗ-α = ἐ-ι-(σ)α(μ).

c. Ἰ-η-μι is a verb in -μι, with Stem ἐ-, and most of its tenses are formed regularly from the Stem: thus, Fut. ἦσ-ω, Perf. εἶ-κα, Perf. Pass. εἶ-μαι (in New Test. ἔω-μαι), 1 Aor. Pass. ἔ-θην or εἴ-θην. But 1 Aor. is ἦ-κα or ἔ-ηκα.

The initial aspirate distinguishes many of its parts from similar ones of εἶ-μί, I am: e.g. ἐπ-εῖναι from ἐφ-εῖναι, μετ-ῆν from μεθ-ῆν.

D. Certain Irregular Verbs.

- (αἶρε-, ἐλ-) αἰρέω, take: aor. εἶλον: aor. pass. ἤρέθην.
Mid. choose: f. ἐλούμαι; aor. εἰλόμην.
- (αἰσθε-) αἰσθάνομαι, perceive: f. αἰσθήσομαι; p. ἦσθημαι; aor. ἦσθόμην.
- (ἄλο-) ἀλίσκομαι, am taken; f. ἀλώσομαι; p. ἐᾶλωκα or ἦλωκα; aor. ἐᾶλων or ἦλων.
- (ἁμαρτε-) ἁμαρτάνω, miss. err: f. ἁμαρτήσομαι; p. ἠμάρτηκα; aor. ἦμαρτον.
- (βα-) βαίνω, go: f. βήσομαι; p. βέβηκα; aor. ἔβην. Transitive, make to go: f. βήσω; aor. ἔβησα.
- (βαλ-) βάλλω, cast, hit: f. βαλῶ; p. βέβληκα; aor. ἔβαλον.
- (βουλε-) βούλομαι, wish: f. βουλήσομαι; p. βεβούλημαι; aor. ἐβουλήθην.
- (γεν-, γενα-) γίγνομαι, become: f. γενήσομαι; p. γέγονα, γεγένημαι; aor. ἐγενόμην.

- (γνω-) *γινώσκω*, learn: f. *γνώσομαι*; p. *ἔγνωκα* (know); aor. *ἔγνων*; p. pass. *ἔγνωσμαι*.
- (δε-) *δέω*, bind: f. *δήσω*; p. *δέδεκα*; aor. *ἔδησα*.
- (δε-) *δεω*, need: f. *δεήσω*; p. *δεδέηκα*; aor. *ἔδέησα*.
- (ἐγερ-) *ἐγείρω*, raise: f. *ἐγερῶ*; p. *ἐγήγερκα*; aor. *ἤγειρα*; 2 perf. *ἐγρήγορα* (am awake).
- (ιδ-) [*εἶδω*] know: f. *εἴσομαι*; p. *οἶδα*.
- NOTE.—*οἶδα, οἶσθα* or *οἶδας, οἶδε, ἴστων, ἴστων, ἴσμεν, ἴστε, ἴσασι*
Moods *οἶδα, ἴσθι, εἰδῶ, εἰδείην, εἰδέναι, εἰδώς*.
- (ἐλα-) *ἐλαύνω*, drive: f. *ἐλάσω* and *ἐλῶ*; p. *ἐλήλακα*; aor. *ἤλασα*.
- (ἐλυθ-) *ἔρχομαι*, come: f. *ἐλεύσομαι*; p. *ἐλήλυθα*; aor. *ἤλθον*.
- (ἐδ-, φαγ-) *ἐσθίω*, eat: f. *ἔδομαι*; p. *ἐδήδοκα*; aor. *ἔφαγον*; p. pass. *ἐδήδεσμαι*.
- (εὔρε-) *εὔρισκω*, find; f. *εὔρήσω*; p. *εὔρηκα*; aor. *εὔρον*; aor. pass. *εὔρέθην*.
- (έχ-, σχε-) *έχω*, have; f. *έξω* or *σχήσω*; p. *έσχηκα*; aor. *έσχον*.
- (θαν-) *θνήσκω*, die; f. *θανοῦμαι*; p. *τέθνηκα*; aor. *έθανον*.
- (ικ-) *ικνέομαι*, arrive; f. *ίξομαι*; p. *ιγμαι*; aor. *ικόμην*.
- (καυ-) *καίω*, burn; f. *καύσω*; p. *κέκαυκα*; aor. *έκαυσα*. Compare *κλαίω*, weep; f. *κλαύσομαι*; aor. *έκλαυσα*.

- (καμ-) κάμνω, labour; f. *καμοῦμαι*; p. *κέκμηκα*;
aor. *ἔκαμον*. So *τέμνω*, cut.
- (λαχ-) λαγχάνω, obtain by lot: f. *λήξομαι*; p.
εἴληχα (poet. *λέλογχα*); aor. *ἔλαχον*.
So *λαμβάνω*, take (*λαβ-*).
- (λαθ-) λανθάνω, lie hid, escape notice: f/ *λήσω*;
p. *λέληθα*; aor. *ἔλαθον*. Mid. for-
get: f. *λήσομαι* and *λελήσομαι*; p.
λέλησμαι.
- (μαθ-) μανθάνω, learn; f. *μαθήσομαι*; p. *μεμά-
θηκα*; aor. *ἔμαθον*.
- (μαχε-) μάχομαι, fight; f. *μαχοῦμαι*; p. *μεμάχημαι*;
aor. *ἔμαχεσάμην*.
- (μνα-) μιμνήσκω, remind: f. *μνήσω*; aor. *ἔμνησα*.
Mid. remember: f. *μεμνήσομαι*; p.
μέμνημαι.
- (ὀλ-) ὀλλυμι, destroy: f. *ὀλέσω* and *ὀλῶ*; p.
ὀμόλεκα; aor. *ὤλεσα*. Mid. perish:
f. *ὀλοῦμαι*; p. *ὄλωλα*; aor. *ὠλόμην*.
- (ὀμ-) ὀμνυμι, swear: f. *ὀμοῦμαι*; p. *ὀμόμοκα*;
aor. *ὤμοσα*.
- (ὀπ-, ἰδ-) ὀράω, see: f. *ὄψομαι*; p. *εἴωρακα*; aor.
εἶδον (see *εἶδω*).
- (παθ-, πενθ-) πάσχω, suffer: f. *πείσομαι*; p. *πέπονθα*;
aor. *ἔπαθον*.
- (πι-, πο-) πίνω, drink: f. *πίομαι*; p. *πέπωκα*; aor.
ἔπιον; p. pass. *πέπομαι*.

- (πετ-, πεσ-) *πίπτω*, fall; f. *πεσούμαι*; p. *πέπτωκα*,
aor. *ἔπεσον*.
- (πλε-) *πλέω*, sail: f. *πλεύσομαι* and *πλευσοῦμαι*;
p. *πέπλευκα*; aor. *ἔπλευσα*. So *πνέω*,
breathe (*πνε-*).
- (πυθ-) *πυνθάνομαι*, enquire: f. *πεύσομαι*; p.
πέπυσμαι; aor. *ἐπυθόμην*.
- (ρέ-) *ρέω*, flow: f. *ρεύσομαι*; p. *ἔρρύηκα*; aor.
ἔρρύην. Compare *πλέω*.
- (τεκ-) *τίκτω*, bear (children): f. *τέξω* and
τέξομαι; p. *τέτοκα*; aor. *ἔτεξα* and
ἔτεκον.
- (δραμ-) *τρέχω*, run: f. *δραμοῦμαι*; p. *δεδράμηκα*;
aor. *ἔδραμον*.
- (τύχ-, τυχε-, τευχ-) *τυγχάνω*, hit, obtain: f. *τεύξομαι*;
p. *τετύχηκα*; aor. *ἔτυχον*.
- (ἐνεγ-) *φέρω*, bear, carry: f. *οἴσω*; p. *ἐνήνοχα*;
aor. *ἤνεγκα*.
- (χαρ-) *χαίρω*, rejoice: f. *χαιρήσω*; p. *κεχάρηκα*;
aor. *ἐχάρην*.

The Stems *στα-* (*ἵστημι*) place; *δυ-* (*δύω*) enter; *σβε-* (*σβέννυμι*) extinguish; *φυ-* (*φύω*) beget, are Transitive in Pres., Fut., and 1 Aor., Intransitive in Perf. and 2 Aor.

Thus *ἵστημι*, I place; *ἔστησα*, I placed; *ἕστην*, I stood; *ἔστηκα*, I stand.

VI. The Prepositions are eighteen in number, and are used with the following cases.

Accus. only.	Accus. and Gen.
<i>ἀνά</i> , up (along).	<i>διά</i> , through [on account of (Acc.) by means of (Gen.)].
<i>εἰς</i> , into (to).	<i>κατά</i> , down (against).
Gen. only.	<i>μετά</i> , after (Acc.), with (Gen.).
<i>ἀντί</i> , over against (instead of).	<i>ὑπέρ</i> , over, on behalf of.
<i>ἀπό</i> , from.	Acc., Gen., and Dat.
<i>ἐκ</i> , out of (before a vowel <i>ἐξ</i>).	<i>ἀμφί</i> , about, on both sides of.
<i>πρό</i> , before.	<i>ἐπί</i> , upon.
Dat. only.	<i>παρά</i> , to, from, or at the side of.
<i>ἐν</i> , in.	<i>περί</i> , around, about.
<i>σύν</i> , with.	<i>πρός</i> , towards, to.
	<i>ὑπό</i> , under.

Note 1. In Poetry *ἀνά* is used with Dat. = 'on.'

„ *μετά* „ „ „ = 'among.'

Note 2. Any of these Prepositions may be compounded with Verbs as *ἀναβαίνω*, go up; *εἰσβαίνω*, go into.

Note 3. Some Adverbs are used as Prepositions with a case. All these, except *ἄμα* and *ἐξῆς*, are

used with the genitive, several of them also with the dative.

Note 4. Prepositions are cases of Nouns fixed in particular usages.

The Meaning of Prepositions in Composition generally follows the foregoing table.

The following may be specially noted :

ἀνά = (Lat. re-) backwards, again.

ἀπό = (Lat. ab) away from, off from, fully, denial

ἐκ = eminently, completely.

πρό = beforehand, forth, forwards.

διά = thoroughly, across, apart [Lat. di(s)], reciprocally.

κατά = down along, down upon (of judgement), completely.

μετά = change, share.

ἐπί = in addition, further.

παρά = aside, hence falsely.

πρός = in addition.

ὑπό = secretly, slightly.

The Prepositions *μέτα*, *πάρα*, *πέρι*, *ἐν* (with the accent thrown back), stand for the corresponding compounds of *ἐστί*: thus *μέτα* = *μέτ-εστι*. Similarly *ἀνα* is used for *ἀνάστα* (imperat. of *ἀνίστημι*).

Prepositions are also thus accented when placed after the word they govern.

VII. Adverbs were originally cases of Nouns, Substantive or Adjective; they are used to qualify Verbs, Adjectives, or other Adverbs, in respect of (1) Manner, (2) Time, and (3) Place.

(1.) Manner. The commonest termination is *-ως* (or *ω*); and these may be formed from the Genitive of Adjectives by changing its termination into *-ως* (or *ω*). Thus:

	Gen.	Adv.
<i>σοφός</i> , wise,	<i>σοφοῦ</i> ,	<i>σοφῶς</i> , wisely.
<i>χαριεῖς</i> , graceful,	<i>χαρίεντος</i> ,	<i>χαριέντως</i> , gracefully.
<i>σχερός</i> , mainland,	(ἐπὶ) <i>σχεροῦ</i> ,	<i>ἐπισχερώ</i> , in a row.

Other terminations are *-δον*, as *ἀναφανδόν*, openly: *-δην*, as *κρύβδην*, secretly: *-χα*, as *τρίχα*, in three ways; *τέτραχα*, in four ways, &c.

(2.) Time. Various, e.g. *πρίν*, before; *ποτέ*, once: *τότε*, then, &c. In *-ακίς*, as *πολλάκίς*, oftentimes: *τετράκίς*, four times, &c.

(3.) Place. Various: notice especially the old Case Affixes.

(a) Motion towards a place: (accus.):

-δε, as *οἴκονδε*, *οἴκαδε*, homewards.

-σε, as *ἐτέρωσε*, towards a different place,

Ἀθήναζε (*-ασδε*), towards Athens.

(b) Motion from a place: (genit.):

-θε(ν): as *οἴκοθε(ν)*, from home: *πόθεν*, whence?

(c) Rest at a place: (dat.):

-θι: as *οἴκοθι*, at home:

add *-η*, as *πάντη*, everywhere: *-ου*, as *ποῦ*, where?

Adverbs formed from Adjectives generally adopt the Neut. Sing. of the Adjective for the Comparative degree, and the Neut. Plur. for the Superlative; as *σοφῶς, σοφώτερον, σοφώτατα*.

Obs. 1. *μάλα* (very), *μᾶλλον* (= *μαλ-ι-ον*) (more), *μάλιστα* (most): *ἄγχι* (near), *ἄσσον* (= *ἀγχι-ον*) (nearer), *ἄγχιστα* (nearest).

Obs. 2. Adverbs in *-ω* retain that ending, as

ἄνω (up), *ἄνωτέρω*, *ἄνωτάτω*.
κάτω (down), *κατωτέρω*, *κατωτάτω*.

VIII. Derivation of Words.

Derived words are formed from their Primitives by adding terminations which were originally Pronominal elements.

A. Substantives may be derived (1) from other Substantives, (2) from Adjectives, or (3) from Verbs.

(1) Substantives derived from Substantives are

- (i.) Patronymics, (iii.) Amplificatives,
(ii.) Diminutives, (iv.) Locals.

(i.) Patronymics (*πατρὸς ὄνομα*) are names formed from the name of an ancestor or father by adding for Masc. *-δης*, for Fem. *-ας* (*-αδ-*), or *-ις* (*-ιδ-*).

Thus from	Masc.	Fem.
-α- Decl. <i>Βορέας</i>	<i>Βορέα-δης</i>	<i>Βορέα-ας</i> .
-ο- Decl. <i>Πριάμος</i>	<i>Πριάμι-δης</i>	<i>Πριάμι-ις</i> .
<i>Δητῶ</i>		<i>Δητωῖας</i> .

Imparisyllabic Decl.

(Vowel)	<i>Νηρέυς Νηρε-ίδης</i>	<i>Νηρε-ις</i> .
(Consonant)	<i>Ἄτλας Ἄτλαντ-ιάδης</i> .	<i>Ἄτλαντ-ις</i> .

Sometimes for the last two are used

Masc. <i>-ων</i> ,	Fem. <i>-ιωνη</i> , or <i>-ινη</i> .
as <i>Κρόνος</i> ,	<i>Κρονίων</i> ; <i>Ἀκρίσιος</i> , <i>Ἀκρισιώνη</i> ; <i>Ἄδραστος</i> <i>Ἄδραστινή</i> .

(ii.) Diminutives express smallness, hence affection or contempt, and end in

Masc.	Fem.	Neut.
-ισκος	-ισκη	-ιον, -αριον, -ιδιον :
e.g. παῖς, παιδ-ισκος γνώμη (opinion)	παιδ-ισκη	παιδ-ιον παιδ-άριον γνωμίδιον (old saw).

(iii.) Amplificatives express largeness, and end in

Masc. -ων	Fem. -ας
e.g. χεῖλος (lip), χεῖλ-ων (long-snout). φύλλον (leaf)	φυλλάς (pile of leaves).

(iv.) Locals denote the place belonging to the Primitive, and are formed from the Gen. Plur., and end in

Masc. -ων, -εων, Fem. -ια, Neut. -ιον, (-αιον, -ειον)
e.g. ἀνδρ-ων, περιστερ-εών (dove-cote), ἰων-ια (violet-bed), δεσμωτήρ-ιον, Ἡρ-αῖον, γυναικ-εῖον.

(2) Substantives derived from Adjectives are chiefly abstract nouns, and have the terminations -ια, -της (-τητ-), -συνη, e.g. σοφία, νεότης, δικαιοσύνη.

(3) Substantives derived from Verbs are called Verbals, and denote (α) Agent, (β) Action, (γ) Act (or Result).

(α) Agent adds, Masc. -της, -τηρ, -τωρ, -ευσ; Fem. -τρεις, -τειρα, -τρια: as αὐλητής (flautist), σωτήρ, ῥήτωρ, γραφεύς, αὐλητρίς, σώτειρα, αὐλήτρια.

(β) Action adds (Fem. only) -σις, -σια, -εια: as κτήσις, δοκιμασία (scrutiny), δουλεία. Also -μος, as σπασμός (cramp).

(γ) Act adds, Masc. -μος (rare), Fem. -μη, Neut. -μα: as διωγμός (persecution), τιμή, κτήμα.

Examples :	Agent.	Action.	Act.
from ποιέ-ω :	ποιή-της	ποίη-σις,	ποίη-μα.
δίδωμι[δο-]	δό-τήρ	δό-σις	δό-μα.
ῥέ-ω	ῥή-τωρ	ῥή-σις	ῥή-μα.

B. Verbs are derived from (α) Nouns, (β) other Verbs.

(α) Verbs derived from Nouns.

Ending.	Signification.	Example.
-αω,	to be or do what the Noun denotes, as τιμάω, do honour :	
-εω,	„ be or have „ „ „	φιλέω, am a friend :
-οω,	„ make „ „ „	δουλόω, make a slave :
-ευω,	„ act the part of „ „ „	δουλεύω, act the part of a slave :
-ιζω,	„ make „ „ „	πλουτίζω, make rich :
„	„ imitate „ „ „	Μηδίζω, imitate the Medes :
-αινω,	„ be or make „ „ „	λευκαίνω, make white.

(β) Verbs derived from other Verbs are

(i.) Frequentatives.

Signifying to do frequently what the Verb denotes, ending in

-αζω, thus ῥίπτω, throw, gives ῥιπτάζω, keep throwing.

-ιζω, „ ώθέω, push, „ ώθίζω, „ pushing.

-υζω, „ ἔρπω, crawl, „ ἐρπύζω, „ crawling.

(ii.) Inceptives.

Signifying to begin to do what the Verb denotes, ending in

-σχω, thus ήβάω, am young, gives ήβάσχω, grow to youth.

(iii.) Desideratives.

Signifying to desire to do what the Verb denotes, ending in

-ειω, thus γελάω, laugh (f. γελάσω) ; γελασειω, desire to laugh.

-ιαω, „ κλαίω, weep (f. κλαύσω) ; κλαυσειάω, desire to weep.

S Y N T A X.

A Simple Sentence is the expression of a single thought, and consists of three parts, (1) the Subject, or that which is spoken of, (2) the Predicate, or that which is said of the Subject, and (3) the Copula, or that which connects the other two, and which is regularly a part of the Verb *εἰμί*, be:

Subj.	Copula.	Pred.
as <i>Δαρειός</i>	<i>ἐστι</i>	<i>βασιλεύς</i> , Darius is king.

The two last are often included in one Verb, which is in that case called the Predicate :

Subj.	Pred.
as <i>Δαρειός</i>	<i>βασιλεύει</i> , Darius is-king.

Of the Article.

THE Article *ὁ, ἡ, τό*, is a Demonstrative Pronoun in Homer, and in certain set phrases in Attic Greek, *e.g. ὁ μὲν—ὁ δὲ—*, the one—the other. It is a Relative Pronoun in the Ionic and Doric Dialects and in Attic *Tragedy*, chiefly in the oblique cases and the neuter gender. In Attic Greek it generally corresponds to the English Definite Article, "the."

(i) One of its chief uses is to distinguish the Subject, which takes the Article, from the Predicate, which does not. Thus, if an adjective or substantive without the Article precedes or follows in apposition a substantive with the Article, as *καλὸς ὁ παῖς* or *ὁ παῖς καλός*, that without the Article is the predicate, and we must translate, The boy is beautiful. But in

the order *ὁ καλὸς παῖς*, the adjective is an epithet, and we must translate, The beautiful boy: which may also be rendered in Greek *ὁ παῖς ὁ καλός*, *i.e.* The boy, the beautiful one.

(ii.) The Article is prefixed for Emphasis to Substantives, (1) to limit their application to particular individuals, (2) to express a class or collection of things, (3) to indicate previous mention or emphasis in the case of proper names, (4) to mark names of qualities, or abstract nouns.

(iii.) The Article with various parts of speech forms substantives; with

- (1) an infinitive, as *τὸ φεύγειν*, flight :
- (2) a genitive case, as *ὁ Φιλίππου* (*viz.* *υἱός*), Philip's son :
- (3) an adjective, as *τὸ καλόν*, beauty :
- (4) a participle, as *ὁ πειράζων*, the tempter :
- (5) an adverb, as *οἱ πάλαι*, the ancients :
- (6) a phrase or sentence, as *οἱ ἐπ' ἐμοῦ*, my contemporaries ;
τὸ γινῶθι σαυτόν, the (saying) "know thyself."

(iv.) The Article is used regularly for the Possessive Pronoun, where there can be no misunderstanding, as *φιλῶ τὰ τέκνα*, I love *my* children : and more rarely as a Distributive, as *δαρεῖκος τοῦ μηνὸς τῷ στρατιώτῃ*, a Daric each month to each soldier.

(v.) In prose the Article is used with Substantives when they are accompanied by Adjective Pronouns, except the Interrogative: thus "This man" is in Greek *οὗτος ὁ ἄνθρωπος* (*mark the order*).

Note.—*αὐτὸς ὁ ἄνθρωπος* means, The man himself :
ὁ αὐτὸς ἄνθρωπος ,, The same man :
πᾶσα ἡ πόλις ,, All the city :
ἡ πᾶσα πόλις ,, The city as a whole :
πᾶσα πόλις ,, Every city.

Of the Relative Pronoun.

The Relative Pronoun agrees with its antecedent not only in gender, number, and person (as in Latin and English), but frequently by attraction in case also : as *χρῶμαι τοῖς βιβλίοις οἷς* [for οὗς] ἔχω, I use the books which I have.

Of the Cases.

The Nominative is the case of the Subject of the finite verb.

The Vocative is the case of the Person Addressed.

The Accusative denotes

1. Motion towards [with a preposition *in prose*]: hence its use for the Direct or Nearer Object of the Verb.

2. Extension over:

(1) of space (*i.e. distance*), as *πολλὴν ὁδὸν ἀπέχει*, He is a long way off:

(2) of time (*i.e. duration*), as *αἱ σπονδαὶ ἐνιαυτὸν ἔσονται*, The truce shall be for a year.

(3) of action (*i.e. limitation or respect*): hence its use for the cognate idea or limit of action of a verb, especially of intransitive verbs:

as *γαμεῖν γάμον*, To make a marriage, } (*cognate idea*).

ἀλγεῖν ἄλγος, To feel a pain,

ἀλγεῖν τὴν κεφαλὴν, To feel a pain in the head (*limit of action*).

Note.—In a dependent sentence the Subject of the Infinitive is in the Accusative, unless it is also the Subject of the principal verb, and then it is in the Nominative : thus *ὁ παῖς λέγει οὐκ αὐτὸς ἀλλὰ τὸν πατέρα κελεύσαι*, The boy says that not he (the boy) but his father gave the order.

The Genitive denotes Motion from (the source or origin): hence its three chief meanings:

1. ABLATION (*i.e. away from*): including the ideas of
- | | |
|---|---|
| SEPARATION (or removal from), | as τῆς πόλεως ἀπεσι : |
| MATERIAL, | as χρυσοῦ τάλαντα : |
| POSSESSOR, | as τὰ χρήματά μου : |
| CAUSE or SOURCE (from which anything proceeds), | as μακαρίζω σε τῆς τύχης : |
| PERCEPTION (as coming from an object), | as βζουσι πίττης : |
| DESIRE | as τῶν ἀγαθῶν { ἐπιθυμῶ
λέλησμαι
ἐνδεής εἰμι. |
| MEMORY | |
| FULLNESS } or their opposites, | |

N. B.—The *Genitive Absolute* is a Genitive of Cause.

2. PARTITION (*i.e., some of*): including the ideas of

TIME	} , within which,	as { νυκτός, αὐτοῦ :
PLACE		
AIM,	as σκοποῦ τυχεῖν :	
QUALITY (rare without epithet),	as ἀστρων εὐφρόνη.	

3. RELATION (*i.e., in regard to*): including the ideas of
- | |
|-----------------------------------|
| COMPARISON, as μελῶν τοῦ πατρός : |
| VALUE, as πολλοῦ ἀξίος : |
| MOTIVE, as θανάτου διώκειν : &c. |

The Dative denotes Rest at : hence its three chief meanings:

1. LOCATIVE (*i.e., at or near which*): including the ideas of

PLACE where (in Prose with a preposition), as ἐν Ἀθήναις :

Point of TIME when, as ταύτη ἡμέρα :

Accompanying CIRCUMSTANCES, as πολλῶ στρατῶ ἦλθε :

JUXTA-POSITION, IDENTITY, LIKENESS, and their opposites, as πλησιάζει τούτῳ (He is near this).

2. INSTRUMENTAL (*i.e., with or by which*): including the ideas of

INSTRUMENT (or proximate cause), as ξίφει μάχεται :

AGENT (after Passive Verbs), as τοῦτο αὐτοῖς πεπρακται :

N. B.—Usually expressed by ὑπὸ with Genitive.

PRICE, as χρυσοῦ κτῶνται τὰ ἐπιτήδεια (They get their supplies for gold)

3. DATIVE (*i.e.*, to or for which): including the ideas of

RECIPIENT, or person to or for whom the action is performed (hence its use for the Remoter Object of the Verb), as *τοῦτο διδωμί σοι* :

GENERAL REFERENCE } , as *μέτεστί μοι* :
 ADVANTAGE
 INTEREST (*Ethic Dative*), as *χαίπέ μοι*.

Of the Verb.

The Verb (as in Latin) agrees with its nominative case or subject in person and number; but neuter plural subjects generally take the Verb in the singular, and dual subjects may take a plural Verb.

In dependent sentences (Final or Indirect) the law is that Primary Tense is followed by Primary Mood, Historic Tense by Historic Mood; but the Subjunctive is used for the Optative after an Historic Present, or to produce more graphic effect, or to express abiding result.

The Infinitive is used *elliptically* to express

(1) Command, as *αἰὲν ἀριστεύειν*, Ever be best :

(2) Wish, as *μή με δουλείας τυχεῖν*, Oh that I may not meet with slavery :

(3) Surprise or indignation, as *τοῦτον ἔμε διδάσκειν*, To think of his teaching me !

Also *absolutely*

(1) With or without *τό*, as *τὸ νῦν εἶναι*, For the present : *ἐκὼν εἶναι*, Willingly.

(2) Especially with *ὡς*, as *ὡς ἔπος εἰπεῖν*, So to say.

A Participle *in apposition* to the Subject of the finite verb may express

(1) Time, as *νικήσαντες ἀνεχώρουν*, After conquering they withdrew :

(2) Cause, as *πεινῶν ἔκλεψε*, He stole, because he was hungry :

(3) Means, manner, or attendant circumstances, as *ληϊζόμενοι ζῶσι*, They live by plunder :

(4) Condition, as *ἔχων τι δώσει*, If he has anything he will give it :

(5) Limitation (concessive), as *δυνηθεὶς οὐκ ἔφυγε* He did not flee, though he could (have done so).

(6) Purpose (fut. partic.), as *ἦλθε πεισόμενος*, He came to enquire.

(7) An Object Infinitive (with Verbs of sensation, beginning, &c., and their opposites), as *οἶδα μαθῶν* (I know that I learned). For the case of *μαθῶν* compare p. 57, *Note*. Contrast *οἶδα μαθεῖν* (I know how to learn).

With *λανθάνω*, *φθάνω*, *τυγχάνω*, *φαίνομαι*, a participle *in apposition* to their subject expresses the main action, and the verb may be translated by an adverb :

Thus, *εἰλάνθανε βόσκων* (He nourished unwittingly) *ἔφθη φυγῶν* (He fled first). To these *λανθάνων* *ἔβοσκε*, and *ἔφυγε φθάσας* are equivalent.

Similarly with *δῆλος*, *φανερὸς*, *δίκαιός*, *εἰμι*, as *δῆλος εἶ ζητῶν* (You are evidently seeking : or, It is evident that you are seeking) ; the Greeks preferring the personal to the English impersonal construction.

The Participle is used *absolutely* in the

(1) genitive, as *τῶνδ' ὧδ' ἐχόντων* (Since these things are so) :

(2) accusative (or nominative) neuter, as *ἄδηλον ὄν* (It being uncertain).

The Particle ἄν.

**Ἄν* (in Homer, *κε, κεν*) expresses that an event is dependent on conditions expressed or implied, and may generally be translated by "would." With this *conditional* force it is used with the Historic Tenses of the Indicative Mood, with the Optative, Infinitive, or Participle; as *ποιοῖμι ἄν* (I would do it): *ἐποίησα ἄν* (I would have done it): *ἔφη ποιῆσαι ἄν* (He said that he would have done it): *ἤδει πεσῶν ἄν* (He knew that he would have fallen).

The Optative with *ἄν* is sometimes used for (1) a Future, as *οὐκ ἄν λέγοιμι* I will not say: (2) a mild Imperative, as *λέγοις ἄν*, Be so good as to say.

In Attic Greek *ἄν* is never used with the Subjunctive, except with *εἰ* (*εἰάν*), or with Relative or Temporal words, to which it attaches itself, giving them an indefinite force; as *ἐπειδὴ*, when; *ἐπειδὴν*, whenever; *ὅς*, who; *ὅς ἄν*, whoever.

Of Conditional Sentences.

A Conditional Sentence consists of two parts, the Protasis (*προτείνω*), expressing the *proposed* condition, and the Apodosis (*ἀποδίδωμι*), expressing the *corresponding* (and in all cases *necessary*) conclusion.

The Protasis is introduced by *εἰ*, if.

I. *Εἰ* with Indicative in Protasis, and Indicative in Apodosis:—Condition *possibly* a fact; may be (or may have been) realized.

II. *Εἰ* with Historic Tense of Indicative in Protasis, and Historic Tense of Indicative with *ἄν* in

Apodosis:—Condition *not possible* as a fact; was not (and cannot now be) realised.

III. *Ei* with Optative in Protasis, and Optative with *ἄν* in Apodosis:—Condition *completely uncertain* as to fact, a purely *imaginary* case; may or may not be some day realised.

IV. *Ἐάν* (*i.e. εἰ ἄν*) with Subjunctive in Protasis, and Future Tense of Indicative (or any virtually *future* form of the verb) in Apodosis:—Condition *uncertain*, but probably a fact; may (*not improbably*) be realised.

Examples:

- | | | |
|------|--|--|
| I. | <i>εἰ τοῦτο ποιεῖ, πάσχει,</i>
si hoc facit, patitur, | } If he does this, he suffers. |
| II. | <i>εἰ τοῦτο ἐποίει, ἔπασχεν ἄν,</i>
si hoc faceret, pateretur, | |
| | or si hoc fecisset, pateretur, | } If he had been doing this, he would have been suffering. |
| | <i>εἰ τοῦτο ἐποίησεν, ἔπαθεν ἄν,</i>
si hoc fecisset, passus esset, | } If he had done this, he would have suffered. |
| III. | <i>εἰ τοῦτο ποιοῖ, πάσχοι ἄν,</i>
si hoc faciat, patiatur,
or si hoc faceret, pateretur, | } If he were to do this, he would suffer. |
| IV. | <i>ἐάν τοῦτο ποιῇ, πείσεται,</i>
si hoc faciat (or faciet) patietur, | |

Note 1. These forms of Protasis and Apodosis may be combined in many different ways: *e.g.*

εἰ τοῦτο ποιεῖ (Prot. I.), πάσχοι ἄν } If he (really) does
 (Apod. III.), } this, he would
 si hoc facit, pateretur, } suffer.

2. And varied, e.g. ποιῶν=εἰ ποιεῖ, εἰ ἐποίει, εἰ ποιοῖ, or εἰ ποιεῖ : while ποιήσας=εἰ ἐποίησεν, εἰ ποιήσαι, &c.

On οὐ and μή.

Οὐ the *objective* negative, denies a *fact*: hence it is used in causal sentences; and to express negative ideas, such as ἡ οὐκ ἀποτείχισις, The non-circumvallation; οὐ φημί, I deny.

Μή, the *subjective* negative, denies a *supposition*: hence it is used to forbid (with pres. imperat. or aor. subj.); in wishes; after conditional and final conjunctions and indefinite relatives; and with the infinitive.

Thus (1) οὐ δρῶν, Because he does it not; μή δρῶν, If he do it not.

(2) In questions, οὐ expects answer *Yes*, μή expects answer *No*.

Μή follows (*we* should say redundantly) verbs which involve a negative idea, as of acquitting, denying, preventing, doubting, and the like.

Μή οὐ is the formula of negation in a dependent sentence if the main idea is negative.

Thus κωλύω σε μή ἵέναι, I prevent your going: οὐ κωλύω σε μή οὐκ ἵέναι, I do not prevent your going.

Οὐ μή are used together, with the second person of the fut. ind., as a strong prohibition; with the other persons of the fut. ind. or with the aor. subj. as a strong (future) negation.

VOCABULARY.

SUBSTANTIVES.

- Ally, *σύμμαχος*.
 Ambition, *φίλοτιμία*.
 Auger, *ὄργη*.
 Apollo, *Ἀπόλλων*.
 Argive, *Ἀργεῖος*.
 Arms, *ὄπλα*, pl.
 Army, *στράτια*.
 Art, *τέχνη*.
 Artist, artisan, *τεχνίτης*.
 Athens, *Ἀθῆναι*, pl.
 Athenian, *Ἀθηναῖος*.
 Atlas, *Ἄτλας* (*Ἄτλαντ*).
 Axe, *πέλεκυς* (*πελεκε*), m.
 Baggage, *παρασκευή*.
 Bar, *κλείθρον*.
 Battle, *μάχη*.
 Beast, *θῆρ* (*θηρ*), m.
 Beast of burden, *ὑποζύγιον*.
 Beginning, *ἀρχή*.
 Bird, *ὄρνις* (*ὄρνιθ*).
 Blood, *αἷμα* (*αιμάτ*).
 Book, *βιβλίον*.
 Borders, *μεθόρια*, pl.
 Brazier, *χαλκεύς* (*χαλκε*).
 Breastplate, *θώραξ* (*θωράκ*), m.
 Brother, *ἀδελφός*.
 Cable, *κάλως*.
 Calamity, *πάθος* (*πάθε*).
 Camp, *στράτόπεδον*.
 Campaign, *στράτεια*.
 Captive, *αἰχμαλωτός*, m.
 Cause, *αἰτία*.
 Cavalry, *ἵππεύς* (*ἵππε*), pl.
 Chain, *δεσμός*, (pl. -οι and -α)
 Character, *ἦθος* (*ἦθε*).
 Charge (of soldiers), *δρομή*.
 Child, *παῖς* (*παιδ*), *τέκνον*.
 Citizen, *πολίτης*.
 City, *πόλις* (*πολε*), f.
 Cloud, *νέφος* (*νεφε*).
 Cluster of grapes, *βότρυς* (*βοτρυ*), m.
 Contest, *ἀγών* (*άγων*), m.
 Corn, *σίτος* (pl. -οι and -α).
 Corpse, *νεκρός*.
 Country, *χώρα*.
 Courage, *ἀρετή*.
 Cry, *φωνή*.
 Custom, *ἔθος* (*έθε*).
 Cup, *κράτηρ* (*κράτηρ*), m., *δέπας* (*δεπα*).
 Darkness, *κνέφος* (*κνεφε*).
 Dawn, *ἠώς* (*ἠο*); *ἔως*. f.
 Day, *ἡμέρα*.
 Death, *θάνατος*.
 Delight, *τέρψις* (*τερψε*), f.
 Departure, *ἐξοδος*, f.
 Destruction, *δoleθρος*.
 Device, *σῆμα* (*σημαῖτ*).
 Disease, *νόσος*, f.
 Disgrace, *ὄνειδος* (*όνειδε*).
 Dog, *κύων* (*κύν*).
 Dolphin, *δελφίν* (*δελφίν*).
 Dragon, *δράκων* (*δράκοντ*), m.
 Drunkenness, *μέθη*.
 Dyer, *βαφεύς* (*βαφε*).
 Earth, *γῆ*.
 Enemy, *πολέμιος*, *ἐχθρός*.
 Evil, *κάκον*.
 Eye, *ὄφθαλμός*.
 Faith, *πίστις* (*πιστε*) f.
 Faithlessness, *ἀπιστία*.
 Fear, *φόβος*.
 Ferryman, *πορθμεύς* (*πορθμε*).
 Fish, *ἰχθύς* (*ιχθυ*), m.
 Floor, *ἐδάφος* (*έδαφε*).
 Flower, *ἄνθος* (*άνθε*).

NOTE.—The Stems of Nouns of the Third Declension are given in brackets after the Nominative. Subst. of 2d Decl. are masc. unless marked fem.

- Foot, ποὺς (ποδ), m.
 Foot-soldier, πέζος.
 Force, βία.
 Founding, κτίσις (κτισε), f.
 Friend, φίλος.
 Friendship, φιλία.
 Gain, κέρδος (κερδε).
 Garment, ἱμάτιον.
 General, στρατηγός.
 Giant, γίγας (γίγαντ).
 Girl, παῖς (παιδ).
 Giver, δοτήρ (δοτηρ).
 Goblet, ἔκπωμα (ἐκπωμάτ).
 God, θεός.
 Goddess, θεά.
 Government, πολιτεία.
 Grove, ἄλσος (άλσε).
 Hand, χεῖρ (χειρ) f. dat. pl. χερσί.
 Hare, λαγώς.
 Hatred, ἐχθρά.
 Head, κεφαλή.
 Heart, καρδιά.
 Heat, θάλπος (θαλπε).
 Heaven, οὐρανός.
 Herald, κήρυξ (κηρυκ).
 Herd, ἀγελή.
 Hero, ἥρωσ (ήρω).
 Honour, τιμή.
 Hoplite, ὀπλίτης.
 Horseman, ἵππεύς (ἵππε).
 House, οἶκος.
 Hunter, θηρευτής.
 Hurricane, λαίλαψ (λαιλαπ), f.
 Ignorance, ἀγνοία.
 Image, εἰκών (εἰκον or εἰκο), f.
 Injustice, ἀδικία.
 Insult, ὕβρις (ύβρε), f.
 Iron, σίδηρος.
 Island, νῆσος, f.
 Islander, νησιώτης.
 Joy, χᾶρά.
 Judge, κριτής.
 Juno, Ἥρα.
 Justice, δικαιοσύνη.
 King, βασιλεύς (βασιλε).
 Labour, πόνος.
 Ladder, κλίμαξ (κλιμάκ), f.
 Lake, λίμνη.
 Land, γῆ.
 Laurel, δάφνη.
 Law, νόμος.
 Lawgiver, νομοθέτης.
 Letter, ἐπιστολή.
 Life, βίος.
 Lion, λέων (λεοντ).
 Love, ἀγάπη.
 Lynx, λύγξ (λυγκ).
 Maiden, πάρθενος, f.
 Man, ἄνθρωπος.
 Mark, σκοπός.
 Master, δεσπότης.
 Mercy, ἐλεημοσύνη.
 Messenger, ἀγγελος.
 Minos, Μίνως.
 Money, ἀργύριον.
 Mountain, ὄρος (όρε).
 Nation, ἔθνος (έθνε).
 Neck, ἀρχήν (αύχεν), m.
 Net, δίκτυον.
 Night, νύξ (νυκτ), f. εὐφρόνη.
 Obstinacy, ἀθαδία.
 Obtaining, κτήσις (κτησε), f.
 Old age, γῆρας (γηρα).
 Old man, πρέσβυς (πρεσβε).
 Orator, ῥήτωρ (ρητορ).
 Pain, ἄλγος (άλγε).
 Parent, γονεύς (γονε).
 Parsimony, φειδῶ (φειδο).
 Passage, πόρος.
 Path, ὁδός, f.
 Pay, μισθός.
 Peace, εἰρήνη.
 Peltast, πελτάστης.
 Penalty, δίκη.
 People, λαός.
 People (persons) = men.
 Persian, Πέρσης.
 Persuasion, πειθῶ (πειθο).
 Pillar, κίων (κίον), m.
 Pitch, πίσση.
 Place, τόπος.
 Pleasure, ἡδονή.
 Poet, ποιητής.
 Poor man, πένυς (πενητ).

- Possession, κτῆμα (κτηματ).
 Power, δύναμις (δυναμε), f.
 Present, δῶρον.
 Pride, ὕβρις (ὕβρε), f.
 Priest, ἱερεὺς (ιερε).
 Prison, δεσμωτήριον.
 Prophet, μαντῖς (μαντε).
 Prosperity, εὐτυχία.
 Prow, πρῶρα.
 Quarrel, ἔρις (ἐριδ), f.
 Queen, βασίλεια.
 Race, γένος (γενε).
 Ram, κρῖος.
 Report, φήμη.
 Reputation, δόξα.
 Reward, γέρα (γερα).
 Reverence, αἰδώς (αἰδο).
 Road, ὁδός, f.
 Rock, πέτρα.
 Rose, ῥόδον.
 Sacrifice, θυσία.
 Sailor, ναύτης.
 Savage, βάρβαρος.
 Science, ἐπιστήμη.
 Scythian, Σκύθης.
 Sea, θάλασσα.
 Seal, σφραῖγίς (σφραῖγιδ), f.
 Servant, ὑπηρέτης.
 Service, δούλεια.
 Shadow, σκία.
 Shame, αἰσχύνη.
 Shape, εἶδος (εἶδε).
 Ship, ναὺς, f. (irreg.: see p. 9).
 Ship-of-war, τριήρης (τριρε), f.
 Shoulder, ὤμος.
 Sin, ἀμαρτία.
 Size, μέγεθος (μεγεθε).
 Slave, δούλος.
 Soldier, στρατιώτης.
 Son, υἱός.
 Sophist, σοφίστης.
 Soul, ψυχή.
 Stake, σταῦρος.
 Star, ἄστρον.
 Statue, ἀνδρίας (ἀνδριαντ).
 Steeward, ταμίης.
 Story, λόγος.
 Strength, βία, ἰσχύς (ισχυ), f.
 Street, ἀγυιά.
 Strife, ἔρις (ἐριδ), f.
 Summer, θέρος (θερε).
 Sun, ἥλιος.
 Sweat, ἰδρῶς (ιδρωτ), m.
 Sword, ξίφος (ξιφε).
 Table, τράπεζα.
 Tablet, πίναξ (πινακ), m.
 Tale, μῦθος.
 Tear, δάκρυον.
 Temple, νεώς.
 Tent, σκηνή.
 Teos, Τέως, f.
 Threshing-floor, ἄλως, f.
 Throne, θρόνος.
 Thunderbolt, βροντή.
 Time, χρόνος.
 Tomb, τάφος.
 Tongue, γλῶσσα.
 Town, ἀστυ (άστε).
 Track, ἵχνος (ιχνε).
 Trophy, τροπαίον.
 Trumpet, σάλπιγξ (σαλπιγγ), f.
 Truth, ἀλήθεια.
 Upper room, ἀνωγέων.
 Vein, φλέψ (φλεβ), f.
 Vice, κακία.
 Victory, νίκη.
 Virtue, ἀρετή.
 Voice, φωνή.
 Wages, ἐπιτίμια, pl.
 Wall, τείχος (τειχε).
 War, πόλεμος.
 Watchman, φύλαξ (φυλακ).
 Wave, κύμα (κυματ).
 Whale, κῆτος (κητε).
 Wine, οἶνος.
 Wisdom, σοφία.
 Witness, μάρτυς (μαρτυρ).
 Wolf, λύκος.
 Woman, γύνη (γυμαικ).
 Word, λόγος.
 Work, ἔργον.
 Xenophon, Ξενοφών (Ξενοφωντ).
 Year, ἔτος (έτε).
 Young man, youth, νεανίας.

ADJECTIVES.

Able, <i>δυνάτος</i> .	Lofty, <i>ὑψηλός</i> .
Aged, <i>γεραυός</i> (irreg. comp.)	Long, <i>μακρός</i> .
Ageless, <i>ἀγήρως</i> .	Middle, <i>μέσος</i> (comp. -αι-).
Alone, <i>μόνος</i> .	Mindful, <i>μνήμων</i> .
Ancient, <i>πάλαιος</i> (irreg. comp.)	Mountain, of the, <i>ὄρεστερός</i> .
Bad, <i>κάκός</i> .	Much, <i>πολύς</i> (plur. many).
Base, <i>αἰσχρός</i> .	Needy, <i>ἐνδεής</i> .
Beautiful, <i>κάλός</i> .	Old, see aged, ancient.
Bitter, <i>πικρός</i> .	Persuasive, <i>πῖθᾶνός</i> .
Black, <i>μέλας</i> (<i>μελαῖν</i>).	Prosperous, <i>εὐτυχής</i> .
Blessed, <i>μακάριος</i> .	Rich, <i>πλούσιος</i> .
Brave, <i>ἀνδρείος</i> .	Right, <i>δέξιος</i> .
Broad, <i>εὐρύς</i> (3 term.)	Rugged, <i>τράχυς</i> (3 term.)
Compassionate, <i>οἰκτιρμών</i> .	Shady, <i>σκιόεις</i> .
Costly, <i>τιμηεῖς</i> .	Sharp, <i>ὀξύς</i> (3 term.)
Crowded, <i>ἄθροος</i> .	Shining, <i>λαμπρός</i> .
Difficult, <i>χάλεπός</i> .	Short, <i>βραχύς</i> (3 term.)
Empty, <i>κενός</i> (comp. <i>κενοστ</i> -).	Simple, <i>ἀπλόος</i> (contr.)
Faithful, <i>πίστος</i> .	Snowy, <i>νιφόεις</i> .
Famous, <i>κλεινός</i> .	Stony, <i>πετρωδής</i> .
Fatal, <i>θᾶνδσίμος</i> .	Strong, <i>βίαιος</i> , <i>ισχυρός</i> .
Fortunate, <i>εὐτυχής</i> .	Sweet, <i>ἡδύς</i> (3 term.)
Full, <i>πλήρης</i> .	Top, <i>ἀκρός</i> .
Glorious, <i>ἐνδοξός</i> , m. f., -ον, n.	Unfaithful, <i>ἀπιστος</i> .
Golden, <i>χρῦσεος</i> .	Unfortunate, <i>δυστυχής</i> .
Good, <i>ἀγαθός</i> .	Unhappy, <i>δυσδαμων</i> .
Graceful, <i>χαριεῖς</i> .	Unjust, <i>ἀδίκος</i> .
Gracious, <i>ἴλεως</i> .	Useful, <i>χρήσιμος</i> .
Great, <i>μέγας</i> .	Vain, <i>μάταιος</i> .
Happy, <i>εὐδαμων</i> .	Weak, <i>ἀσθενής</i> .
Haughty, <i>ὑπέρφρων</i> .	Well-born, <i>εὐγενής</i> .
Holy, <i>ἅγιος</i> , <i>δσιος</i> .	Wicked, <i>πονηρός</i> .
Honourable, <i>τίμιος</i> .	Wild, <i>ἀγριος</i> .
Hostile, <i>πολέμιος</i> , <i>ἐχθρός</i> .	Wise, <i>σόφος</i> .
Immortal, <i>ἀθάνατος</i> , m. f., -ον, n.	Wonderful, <i>θαυμαστός</i> .
Just, <i>δίκαιος</i> .	Woody, <i>ὕληεις</i> .
Kind, <i>εὐμενής</i> .	Wretched, <i>τᾶλας</i> .
Left, <i>ἀριστερός</i> .	

VERBS.

Accomplish, <i>ἀνῆτ</i> -	Announce, <i>ἀγγελλ</i> -
Acquire, <i>κτα</i> - depon. (see p. 22).	Appear, <i>φαίν</i> - pass.
Admire, <i>θαυμαζ</i> -	Appoint, <i>ἰ</i> , <i>καθίστημι</i> .
Advance, <i>στειχ</i> -	Arm, <i>ὀπλιζ</i> -

Note.—In Verbs the Pres. Stem is given, and (where necessary) the Strong Stem in brackets : of Verbs in -μι the 1st Pers. Pres.

- Assemble, συν-ἄγειρ-
 Assent, κατα-νευ-
 Assist, ὠφελε-
 Astonish, κατα-πλησσ- (πλάγ-).
 Attempt, ἐπι-χειρε-
 Attend, προσ-εχ- (irreg.) (with dat.)
 Bear, φερ- (irreg.).
 Become, γιγν- depon. (irreg.).
 Beg, λιπᾶρε-
 Beget, τικτ- (irreg.).
 Beseech, ἱκετευ-
 Blame, ψεγ-
 Break, ἰ, ῥήγγυμι
 Build, οἰκοδομε-
 Burn, και- (irreg.).
 Bury, θαπτ-
 Can, δύναμαι- (Pass. Dep.).
 Carry, κομιζ-
 Cast, βαλλ- (irreg.).
 Cast on, ἐπι-βαλλ-
 Cause to revolt, ἰ, ἀφ-ίστημι-
 Cease, ληγ- (see stop).
 Check, εἰργ-
 Choose, αἰρε- (mid.) irreg-.
 Collect, συλ-λεγ-
 Colonize, οικιζ-
 Command, ἐπι-στελλ- (with dat.)
 Come, ἔρχ- (irreg.).
 Congratulate, μακάριζ-
 Conquer, νικα-
 Content with, στεργ-
 Corrupt, δια-φθειρ-
 Cover, κάλυπτ-
 Crown, στεφανο-, στεφ-
 Cross, δια-βαιν-
 Cultivate, ἀσκε-
 Cut, τεμν-, κοπτ-
 Cut off, ἀπο-τεμν-
 Dance, χορευ-
 Defeat, ἠττα-
 Deem worthy, ἀξιο-
 Deprive, στερε-
 Desire, ἐπιθυμε- (with gen.).
 Die, θνησκ- (irreg.).
 Dig, ὀρυσσο- σκαπτ-
 Disappear, cause to, ἀφανιζ-
 Disperse, δια-σπειρ-
 Distribute, νεμ-
 Disturb, τάρασσο-
 Do, πρᾶσσο- (πραγ), ποιε-
 Draw up, τασσο-
 Drip, στάλαζ- (σταλαγ-)
 Drive, ἐλαυν- (irreg.).
 Eat, ἐσθι- (irreg.).
 Educate, παιδευ-
 Enslave, δουλο-, ἀνδράποδιζ-
 Entertain, ξενιζ-
 Entrust, ἐπι-τρεπ-
 Envy, ζηλο-
 Erect, ἰ, ἱστημι.
 Err, σφαλλ- pass
 Err from, ἀμαρταν- (irreg.).
 Exult, ἀγαλλια-
 Fail, ἐπι-λειπ-
 Fall, πιπτ- (irreg.).
 Fashion, σχημάτιζ-
 Fatten, πιαιν-
 Fear, δειδ- φοβε- (pass.).
 Feed, ποιμαιν-
 Find, εὕρισκ- (irreg.).
 Fine, ζημο-
 Fill, πληρο-
 Finish, τελε-
 Flee, φευγ- (2d perf. πέ-φευγα, ἰ have fled).
 Foolish, be, ἀφρονε-
 Fortify, τευχιζ-
 Full, be, γεμ-
 Guild, χρυσο-
 Give, ἰ, δίδωμι.
 Give back, ἀπο-δίδωμι.
 Go, βαιν- (irreg.).
 Go, cause to, πορευ-, pass. march.
 Grieve, (trans.) λυπε-
 Guard, φύλασσο-, φρουρε-
 Happen, τυγχαν- (irreg.).
 Hasten, σπευδ-
 Hate, μισε- στυγε-
 Have, ἔχ (irreg.).
 Hear, ἀκου- (uses 2d perf.)
 Help, βοηθε- (with dat.).
 Hide, κρυπτ-
 Hit, τυγχαν- (irreg.).
 Hold, ἔχ- (irreg.).
 Honour, τιμα-
 Hope, ἐλπιζ-
 Hurl, ἰ, ἀφ-ίημι.
 Increase, αὐξαν- (αὐξε-)
 Insult, ὕβριζ-
 Judge, κρίν-

- Kill, κτειν-ἀπο-κτειν- (use 2d perf.) Seal, σφραγίζ-
 Kindle, ζωπύρε- See, δρα- (irreg.).
 Know, I, γινώσκω (irreg.), ἐπί- Seek, ζητε-
 σταμαί (know how). Send, πέμπ- (use 2d. perf.).
 Labour, πονε-καμν- (irreg.). Send away, ἀπο-στελλ-, ἀφ-ίημι
 Laugh, γελα- Serve, δουλευ- ὑπ-ηρετε-
 Learn, μανθαν- (irreg.). Serve (as soldier), στρατευ-
 Leave, λειπ- ἀπο-λειπ- Set fire to, I, ὑπο-πίμπρημι.
 Live, ζα- Share, μετ-εχ- (with gen.).
 Love, φιλε- ἀγάπα- Show, φαιν- pass. appear.
 Make, see Place. Shut up, συγ-κλει-
 Melt, τηκ- Slay, φονευ-
 Mould, τύπο- Smell, ὀζ-
 Mourn, στεναζ- Snow, νίφ-
 Nourish, τρεφ- Sow, σπειρ-
 Obtain, τυγχαν- (irreg.). Speak, φραζ- mid. think.
 Offend, σκανδαλίζ- Speak falsely, ψευδοῖγορε-
 Obey, πειθ- (pass. with dat.). Spend, ἀν-ἄλισκ- (irreg.).
 Open, ἀν-αιγ- Stop, παυ- (in pass. and mid. cease).
 Order, κελευ- Stretch forth, κατα-τευν-
 Pay, receive, μισθοφορε Strike, τυπτ-
 Pay back, I, ἀπο-δίδομι, mid. sell. Suffer, πασχ- (irreg.).
 Perceive, αἰσθαν- (irreg.). Suggest, I, ὑπο-τίθημι.
 Permit, έα- Support, ἐρεδ-
 Persuade, πειθ- Surrender, I, παρα-τίθημι.
 Place, I, τίθημι, make (of laws). Surround, κύκλο-
 Play the harp, ψαλλ- Suspect, ὑπ-οπτεύ-
 Point out, I, δείκνυμι. Take, αἰρε- (irreg.).
 Prepare, ἐτοιμαζ- Take away, ἀφ-αιρε-
 Proclaim, κηρυσσ- Taken, I am, ἄλίσκομαι, (irreg.).
 Propose, I, προ-τίθημι Tell, φραζ-
 Pursue, διωκ- Test, δακίμαζ-
 Raise, αἰρ- Think, νομιζ-
 Read, I, ἀνα γινώσκω (irreg.). Throw, βιπτ-
 Receive, λαμβαν- (irreg.). Touch, ψαν- (with gen.).
 Refrain from, ἀπ-εχ- mid. Turn, τρεπ-
 Remain, μεν- Turn back, μετα-στρεφ-
 Repair, ἐπι-σκεναζ- Veil, κάλυπτ-
 Reproach, ὀνειδίζ- Wander, φοιτα-
 Rouse, ἐγειρ- (irreg.) War, πολεμε-
 Rub, τρίβ- Warn, νουθετε-
 Rule, ἀρχ- (with gen.). Wear out, τειρ-
 Run, τρεχ- (irreg.). Weave, ὑφαιν-
 Sack, περθ-, πορθε- Wish, I, βούλομαι, (irreg.).
 Sacrifice, σφαζ- Wonder at, θαυμαζ-
 Sail, πλε- Wound, οὔταζ-
 Save, σωζ- Write, γράφ-
 Say, λεγ- φραζ- Wrong, do, ἀδικε-
 Scourge, δερ- Yoke, I, ζεύγνυμι.

EXERCISES.

For these Exercises refer to Table of Prepositions on p. 49 : also to p. 3'.

Obs. By is sign of Dat., or is $\iota\pi\delta$ with Gen. after Pass. Verb. The Greek Negative Particle ($\acute{o}\upsilon$ or $\mu\eta$) precedes the Verb instead of following it : thus "is not" becomes $\acute{o}\delta\kappa$ $\acute{\epsilon}\sigma\tau\iota$. $\acute{O}\upsilon$ is before soft vowel $\acute{o}\delta\kappa$, before aspirate vowel $\acute{o}\delta\chi$; "and" = $\kappa\alpha\iota$; "but" = $\acute{\alpha}\lambda\lambda\acute{\alpha}$; (he, she, it) "is" = $\acute{\epsilon}\sigma\tau\iota(\nu)$; "are" = dual $\acute{\epsilon}\sigma\tau\acute{o}\nu$, plur. $\acute{\epsilon}\iota\sigma\iota(\nu)$.

On the 1st Declension.

Through hatred of stewards. From Apollo's friendship. Through poets' tongues. For Apollo. By two hunters. A poet's art. O judges. Through love of science. In hatred of vices. For a judge's steward. By two friendships. By artists' sciences. For two stewards. O judge. With a poet's steward. Hatred of judges. Towards a poet. From two hunters. With arts and sciences. In vices of youths.

(Read Syntax "Of the Article," and notice that Neut. Plur. takes Sing. Verb).

The two sailors are youths. The sailors are in the prow. The judges are servants of Apollo. The servants of the judge are artists. The vices of servants are bad. (They)-are servants. The love of Apollo for (of) his servants is faithful. Poets are servants of Apollo. A sailor's love of the sea is wonderful. (They)-are servants of the judges. The two young men are servants of the judges and of Apollo. The young men are with the servants. The judges' stewards are with the two servants.

(He)-is in the sea. The vices of the sailors are base. The two young men are horsemen. (They)-are servants of the two young men. (He)-is with the young man, and the judges are with the hunters and artists. Through love of art. Towards the sea. (He)-is among (in) the hoplites. The hoplites are youths. By the friendship of the soldier. Through the charges of the soldiers. With huntsmen and soldiers. (They)-are judges of soldiers and poets. The hatred of the science of the two artists is bitter.

On the 1st and 2nd Declensions.

The Scythian judges are young men. The Persian messenger is brother to the artizan. The wicked tongue of the unjust steward. With the wicked masters of the Scythian slaves. The friendships of the Scythian slaves.

The good master is just to the faithful steward. The tongue of a faithful messenger is blessed. Good masters are just to faithful servants. In a long road. An unjust judge is the destruction of good men. By the vices of masters slaves are unfaithful. The good brother of the Persian poet is the child of an artizan.

A long war is the destruction of the citizens. Wise citizens are friends of honourable peace. An unjust war is bad. The Scythian slave is the messenger of the Persian judge. Truth is a virtue. The Persian youths are friends of justice and the ancient virtues. Peace is the beautiful mother of virtues. The base vices of an unjust tongue are fatal. The beautiful

queen of the Scythians. Famous is the truth of the word of the just Apollo. Anger is a fatal vice.

Empty shadows. Goddesses are immortal. For the holy goddess Juno. Blessed is the justice of a goddess. The reputation of the Persian messengers is glorious. Justice is the shining virtue of a good judge. By a bad reputation. The disease of the queen is fatal. The Scythian slave is unfaithful to his good master. O good master. O unjust brother. O faithful steward. The citizen's wonderful reputation is vain. A wise judge is not unjust. Wicked wars are the destruction of the government.

The laws of the lawgiver Minos are ageless. From the temple in Teos. The temple is full of the Scythian people. The Scythian is in the upper room. The cables are in the threshing-floor. The upper-rooms are the place of cables. The corn (plur.) in the threshing-floor is good for the hares. The heavens are gracious to the threshing-floors of the land.

On the 3 Declensions.

Form the Dative Plural of ποιμήν (ποιμεν), λέων (λεοντ), τυφθείς (τυφθεντ), παῖς (παιδ), ἔρις (ἐριδ), ἀναξ (ἀνακτ), γρύψ (γρυπ), γόνυ (γονατ), σῶμα (σωματ), δελφῖν (δελφιν), αἰών (αἰων), ἀηδών (ἄηδον).

The beautiful statue of Apollo. The master of the black dog. Dogs are faithful to their masters. The two statues of the gods. Wars are the children of strife. The unjust cause of the great quarrel of the poets. For the two children. The happy

mothers of the good children. Scythian children are wild. Unjust quarrels are wretched. The fathers of the two happy children. O fatal strife. O base child.

The mountain (adj.) path is lofty. The mountain lion is wild. The right hand is strong. The contest of the child and the dog is long. The beautiful maiden is not happy. The strength of mountain lions is great. The rocks are ageless. The happy maiden is child of the beautiful queen.

The statues of the poets are beautiful. Good children are faithful to their fathers and mothers. (Here) are presents for good children. The statue of the dog is beautiful. The brothers of the mother are beautiful. They are mindful of their mother and useful to their father. O happy father. O beautiful mother. The wolf is among the dogs. The father's dogs are black. Among the simple daughters. The two mothers of the two useful daughters are happy. The causes of the two quarrels are base. Fathers are gracious to their sons and daughters. He is the father of the unhappy man.

On the Contract Nouns.

There is not a king of the Athenians. The great city of the Athenians. O happy city. O fortunate king. O base old age. The poet's old age is honourable. There is no (not) peace to the unhappy king of the haughty Persians. The base parsimony of the Persian king is a great cause of strife. In old age men are weak.

The kings of great cities are honourable. The ships-of-war of the Athenians are costly. O good king. Parsimony is a vice of old age. The great king is an enemy to the Athenians. A friend to the kings. The dyer's parsimony is great. O great city. The happy city of the honourable king. The evils of old age. They are citizens of a great city. The force of the power of the man. The whole city.

The possessions of slaves. The pleasures and customs of the people. The founding of temples and sacrifices, and other services of the gods and prophets and heroes. There are famous braziers in the city. Great is the power of a poet. By the courage of citizens cities are prosperous. The useful power of the dyer. The Persian cavalry. By no (not) other penalty. The obtaining of wages is the reward of the artizan. Ambition is a disgrace.

The threshing-floors of the king are full. O base possession. The characters of the judges are good. He is haughty to the king's son. The disgrace of the Argives. He is in great disgrace. In the founding of temples for gods and heroes is the peace of the city. Many heroes are in the ships-of-war of the Athenians. By the king's parsimony the city is needy. Through good customs men are good. The arts of the dyer are useful possessions. O brazier. The children of the dyer are a disgrace to their father and mother. The ambition of old age is weak. He is a hero's son.

It-is useful for horsemen. The horsemen are friends to the dyers. O base parsimony. The possession of war-ships is costly for a city. He-is in a war-ship. The vice of parsimony is great in old age. The horsemen are brave. The customs of the cities are good. O weak old age. The character of the king is brave. O aged horseman. The Scythian men in the city are not kind to the king. Braziers with dyers are useful artizans. It-is not among the customs of the city of the Persian king. O skilful ferryman. Towards the city.

Honours are the rewards of old men. The youths are among old men. Swords of citizens are useful. Virtues of kings are the joys of the nation. Famous orators are useful to their nations. By the persuasion of the priest the old men are holy. The pains of old men are many. By the words of orators and by the swords of heroes cities are famous. There are rewards for just orators and famous men. To wicked parsimony. O great pleasure. The corpses are under the walls of the city.

The priest is a good old man. Great is the pleasure of a reward. The nation of the Athenians is great. The sword is sharp. The pleasure of virtue is a great reward. Good kings are gracious to holy priests. The contests of the Persian nation are sharp. The virtue of her children is a good mother's joy. Persuasion is the honourable art of a good orator. The holy nation is happy. The old

age of a kind priest is honourable. O famous orator.
O needy old man. O great nation. O holy priest.

In an ancient track. The contest is bitter. The garments are costly. The watchmen of the town are faithful. The golden goblet is full of wine. O sweet dawn. On tip-toe (top feet, dat.). The golden cups are the great king's. The city is full of faithful watchmen. The golden pillars of the temples are costly. The reward of the famous orator is great. O sweet heart's delight.

On the Comparison of Adjectives.

Form the Comp. and Sup. degrees of—

τάλας, ὀξύς, τιμῆεις, ἄθροος, ἰσχῦρος, δυσδαίμων, βραχύς, χρήσιμος, πλήρης, τλήμων (wretched), μόνος, ἐχθρός, χαρίεις, αἰψύς (lofty), παλαιός (-αιος drops -ο), χαλεπός, νιφόεις, οἰκτίρμων, πιθᾶνός, γλυκύς (sweet), μνήμων, δυστυχής. (Compare also the Adjectives in the Vocabulary.)

A most wretched man. There-is not a more graceful and more unfortunate woman. The house is very crowded. The road is more difficult and more rugged. No one is more persuasive. Peace is very sweet. He-is most compassionate. The most-ancient-things are most honourable. He-is the strongest of men. A very crowded upper-room. The law is very ancient. Poor men are most wretched.

*Virtue is more useful than vice. The king is

* NOTE.—“Than” is generally Genit. after Comparatives; but when this might make the sentence obscure, then ἢ (like Lat. quam) with same case after as before it.

more wretched than his brother. A hero is more useful than a king. The city is more full of men than of women. He is very strong. The man is most unfortunate. The strife is very short. The man is very strong. The garment is more snowy than the priest's. The brother of the king is a most honourable man. Judges are more hostile to vice than other men. The Scythians are more unfortunate than the Argives. The Priest is holier than the judge. Heroes are more famous than priests. Orators are more useful than swords. Pleasure is sweeter than pain. The cup is more full than the goblet. Men are weaker than gods. They are very many. The women are many. The works are great, the reward is not great. More youths are in prison.

On the Pronouns (see pp. 16-19.)

He is more happy than I. *They* are very mindful of us. That road is shady and broad. The others are more kind to one another than to you. Who is this man, who is unfaithful to himself? These women are graceful. This is a great disgrace. The mothers of these women are unhappy. These mountains are rugged. He is an enemy to these children and their father. He is a friend of this city. These customs are useful. These cities are ancient. These men are haughty. That wall is great. This woman is my *daughter and their mother. There are many islanders in this ship. Those Argive citizens

* NOTE.—My father is ὁ ἐμὸς πατήρ, or ὁ πατήρ μου.

are not better than other men. The men themselves are great heroes. These are thy daughters. Who are among his friends? These are not your dogs. These are temples of the gods who are gracious to the Athenians. Their children are with your daughters. Her ambition is very great. This is a most beautiful day.

On the Verb.

On Augment and Reduplication (p. 23-4).

Augment and Reduplicate τυπτ-, δερ-, ἄγειρ-, ἐλπίζ-, οἰκίζ-, ὠφέλε-, οὐτάζ-, σκαπτ-, ὄρουσ-, αἶρε-, ὕφαιν-, αὖξαν-, εὕρισκ-, ἐπι-βαλλ-, ἄφρονε-, προσ-φερ-, οἰκοδομε-, περι-βαλλ-, εἰρηνευ-, προ-καλυπτ-. (Also stems in Vocabulary).

On pages 31-35.

Write out the Paradigm and the Person endings of the Active Voice of βλάπτ-ω, πλέκ-ω, πείθ-ω, ἀγγέλλ-ω, τί-ω.

Active Voice.

I strike the child. I have written a letter. May-I-write! I will bury my father. It is good to have covered the corpses. I cut (aor.) the flowers. I hid my son. I had written a long letter. They had written many letters. They (aor.) will write to (πρὸς) thee. We will leave the king. He left (2d aor.) the steward with the baggage. They were leaving their mother. Strike (1st aor.) the giant. They should leave (2d aor.) the beasts-of-burden. They entrusted (1st aor.) the bars to the

foot soldiers. He cut (2d aor.) his foot. I intended-to-write to you. Send (1st aor.) the breast-plate.

I was guarding my parents. The summer ceased. The days are ceasing. They will cease from (gen.) labour. Ye will not say this. A son will guard his father. They have disturbed the borders. Let the campaign cease. They have fled. Let the girls advance. The peltasts will guard the passages. The blood will drip. Ye two sacrificed (1st aor.) the beasts. The two years cease on this day.

Persuade thou this savage. It is not difficult to accomplish these works. I have offended those captives. Persuade (1st aor.) the boy to seal (1st aor.) the letter for me. They had entertained Xenophon's captives. Congratulate ye (1st aor.) the king. They are fortifying the country. He will fortify the walls. They were colonizing the cities. He persuades the prophet. The two prophets are persuading the kings. The women reproached (1st aor.) the men. They have persuaded him to fashion (1st aor.) the shapes. He hoped to have astonished the prophet. He has fortified the tents. Tell (1st aor.) me the tale. They spoke (1st aor.) to the king. He will repair the ships. Wonder ye at (1st aor.) the sophist. Let them fortify the stony land.

They two remain in the city. He remains in Athens. We will remain with our brothers. Thou did'st remain among the women. He will remain with us. We will assemble the herds for you.

They announce a battle. They were announcing a victory. We announced the victory of the great king. Ye have announced the battle with (of) the Persians. Ye have corrupted the reverence for (of) the gods. Thou causest evils to disappear. (I wish-) they would remain three days. The two heralds will rouse the cry. Ye two announced the destruction of the city. The two horsemen have announced the departure of the cavalry. Thou had'st announced the death of the king. Let us announce (aor.) the victory.

He is able to beseech (aor.) his father. Ye have not suspected me. They have stopped the drunkenness. The Athenians served many years. They have ordered him to serve (aor.) in the campaign. Command the boy to assent to all reports. They have served a long (much) time. He ordered me many-things. Command ye him to shut up the whales in the lake. Do not order him to touch the pitch.

They admired the house. They turned-back (1st aor.) the enemy. The birds fled (2d aor.). Let us be fleeing. Ye have proclaimed the king. We have pursued the lions. He ceased speaking. Do not leave (2d aor.) me. They have proclaimed peace. The kings remained with the army. They have sent a messenger. Send a man to the king. We had sent many witnesses of the calamity. He will nourish an army. He sent the hoplites into the woody

island. Let him remain. He will collect what the king commanded him. The sailors will leave nothing. We persuaded him to send messengers. He wrote the laws in a book. They wrote to me about this Xenophon. Corn had failed (2d plup.). They wounded and insulted others through pride. He slew many dragons.

The birds carried these clusters into the lofty clouds. They pursued and killed a hundred hoplites. The ten thinking (1st aor.) themselves not strong fled. Remain, said he. He has drawn up the hoplites. They had fled into the city. They kept throwing garlands into the sea. He has thrown his arms into the city. The ships smell of pitch. More than 290 Athenians fled from 119 well-born islanders.

On pages 36, 37.

Write out the Paradigm and the person-endings of the Passive and Middle Voices of *βλάπτω, πλέκω, πείθω, ἀγγέλλω, τῶ*.

Passive Voice.

The messenger is being sent. The table has been prepared. Let these things be spoken (perf.). These things were announced (1st aor.). The Athenians have been insulted. It was commanded me. The city had been fortified. The tale had been spoken. They were left (1st aor.). The judge has been ordered to remain. They were sent. It has been prepared [by] them (dat.). They were carried into the house. They are ordered to remain. He was

persuaded (1st aor.) to flee. Let him be sent. Other such things having-been said (gen.), the king fled. Another army was being sent.

Persuaded by the king he prepared this. They have been persuaded to flee. The citizens will not be insulted. The ships were dispersed (2d aor.). An army has been sent. Obey the king. Let a man be left. They have been turned back. It is wretched to have been insulted. The place shall be fortified. The soldiers have been slain. The Scythians had been left. Having been disturbed, they fled. The soldiers were drawn up. This man is said to have drawn up the army. Messengers were sent. The enemy shall be pursued (1st fut.). Let them be sent to Athens. Having been pursued, he fled. The cavalry were sent away (2d aor.).

The men having been collected, he said these words. They had been armed. Let the men appear (see "show") (2d aor.). The hoplites were dispersed (2d aor.). Let them be ordered to stop the work. We have been carried to this place. Those (the) drawn up on the right hand were dispersed (2d aor.). Let it be written (perf.). It is said to have been announced to the army. Do not be persuaded [by] wicked men (dat.). As-many-as had hidden anything base had not done what (things) they were ordered. Let the hoplites be sent to Athens. The generals of the Athenians having been sent, enslaved the citizens. Let not the king be disturbed. Having

turned back (pass.) they were saved. The soldiers have been armed, He has appeared with many and drawn-up cavalry.

On page 38.

Write out the Pres. and Imp., Act., Pass., and Mid. in all Moods, of γελάω, λυπέω, πληρόω.

On Contract Verbs.

Honour the king. He was loved by the king. May he honour the brave. The horsemen have been defeated. Let him fine the rich. Let them not grieve their parents. They had done something violent. They have done-wrong. He is said to have done-wrong. He is doing-wrong. They were doing-wrong. They are said to be doing-wrong. They were assisting these men. The two witnesses were laughing. The soldiers did-wrong. The hoplites were being warned. The soldiers were said to have been conquered. The Athenians conquered and pursued the fleeing enemy. Thou art gilding the statue. The cables of the ships were being gilded.

On pages 39, 40.

Form the tenses of στα-, θε-, ἐ-, δο-, ζευγνυ-.

On Verbs in μι.

They surrendered themselves. Do not surrender thyself. Let them place this on the table. Stand in the appointed place. He arranged all things that he could. He will give back to us our arms and honours. Hurling ladders from the walls. They gave back the corpses. Zeus gives victory in battle. He was

giving us the victory. Having suggested (sing.) fears. Having given three ships of war. He gives pay to the soldiers. They gave back the man. They were sending away the messenger. He had not been sent away to the king. Having stood they said these [words]. Having revolted (see "cause to revolt") from the king he was pointed out (as) an enemy.

Ye do not know how to pay back faith. They give great rewards to heroes. He proposed gains to the cities. Judges were appointed (2d aor.). They erected (mid.) a trophy. Standing (pres. mid.) they told each-other these things. They were erecting a statue of the judge. They gave the poet a reward. They give back the man. They revolted from Darius. He ordered him to pay back (2d aor.) the money. All [things] were appointed. He made good laws. They were giving back the men. They make-for-themselves (mid.) laws. Judges were given. Having given back the city to the citizens, and appointed ten judges, he sent away the ships. He gave back all these things. He proposed to sell (see, give back) the others. We appoint this government. Let him break the stakes. He sets-fire-to the floors. They are yoking the herds of beasts.

On Irregular Verbs.

A battle took place (*γίγνομαι*). The city was taken. Many died. Having seen them by night (see p. 58). The chains of iron arrived. He knew the man. The Athenians perceived the hurricane. He went across

(διά) the neck of the earth. He took two ships. The king has become our enemy. They knew him to be there (ἐκεῖ). He had ships. He came to the city. He will arrive by night. He will come. He has suffered great evils. They will find many corpses.

They will suffer a great calamity. He died in a battle which-took-place (2d aor. part.). The Athenians took the town. He is said to have known him. He took the hoplites from the ships. They took away the corpses. Those who-fell with him suffered many calamities and died. Thou hast become a friend to us. The camp was taken. He found no one. The Athenians having suffered these [things] did not bear [them]. The enemy saw him.

He took away (mid.) the money. Whenever (ὄταν) cities become (2d aor. subj.) hostile. He had a sharp sword in his left hand. When (ἐπεὶ) they crossed. This money having been spent (1st aor. pass.). They went to the sea. When (ἐπεὶ) the victory had become the king's. Having shared the king's money. You will find the child alone with his mother. They were said to have suffered evils at-the-hands-of (ὑπὸ) the Athenians. He has taken his swords. They will receive much money. They perceived him. They have received rewards. Darkness took-[them] away (mid.). He saw three ships and took them. He has come. They went other roads (acc.). They were making laws. It is difficult to make good laws. The city was taken by (ὑπὸ) me. We have taken the

hoplites from him. He will find much honour. He will receive his reward. Having come to the camp he found no one.

Having taken the city he crossed the lake. He was found in the city. He does not know the fish. They have seen the king. We shall receive our reward. He fell into their hands. You shall come with us. He has erred. They-two will suffer and have suffered much. He wished to have seen the king. It is good to have known this. He became wise and thus (*οὐτω*) has become great. He has died. We have shared the rewards. How great (*οἶος*) a thing (*τι*) has happened! Ye shall know of what sort (*ποῖος*) is that which has happened (the having happened). The calamity happened thus (*οὐτως*). When these [men] fell, they pursued the rest [of the] hoplites.

Miscellaneous.

(Before writing these Exercises the whole Accidence and Syntax should be learned.)

We wish to bury the corpses. We have buried two corpses. Love will hide many sins and much shame. He will write the letter. He has sent letters to me. Calamity has increased their courage. We will send the messenger having the letter. The two boys attend. He suspects the men. He suspected the two boys. He assembled the people, and commanded (them) to guard the city. They kill the body, but are not able to kill the soul. He collected the allies. Should we send (subj.) a messenger, or

write (subj.) a letter? Do not reproach me. They think that the ships are-full of hoplites. He ordered them to remain. They hastened to fine the general.

(See pages 50-54.)

They are spending their strength. He corrupted the two young men. He has secretly-sent (compd. of "send") foot soldiers. We have fully-finished (compd.) our life's work. He cast-around (comp.) thunderbolts. The streets have been completely-disturbed (comp.) by the voice of trumpets through ignorance. He burned-down (comp.) the middle streets of the town on-both-sides-of the temple. All the things which he said-forth (comp.) he has spoken-falsely.

He was living more-happily than wisely (say, than more wisely). Friend, go-up (comp.) higher (adv.). He shall possess (see, Acquire) the throne. Most-unfortunately he desired the laurels of Apollo. The anger of the son-of-Peleus vainly wore out the sons-of-Priam. The eyes of the lynx are wonderfully sharp. Little-girls, do not ye cultivate faithlessness. The shoulders of Atlas supported the whole earth. Rose-beds smell of sweet flowers. O Atlas thou wilt have an ageless image. Insults and injustice have been cast on the race (dat.) of Priam's-daughters (deriv.). The veins will be emptied (deriv.) of blood. He who acts-the-king (deriv.) will beget many calamities for himself. Let those who desire-to-be-generals (deriv.) seek an education (deriv.) of head and heart. The giver is more blessed than the

receiver (partic.). Where is the sun whenever it is snowing? It is veiled by clouds. Where ignorance is joy it is vain to know all things.

He shut up the two brothers in prison. He cut off the hands of the captives. He begged him not to blame his brother. He cut off his brother's right hand. He permitted the soldiers to sack the towns. He wished to warn them. The tears had ceased. The city had been fortified, and was guarded by foot-soldiers. He drove fishes into the net. They did not fear the labour and sweat. The cavalry were not completely-armed. The first fighters (partic.) were disturbed by the charge of the enemy. I should (subj.) warn the young men. Much love will hide many sins. May all enemies be killed! Should we bury the dead (partic.)?

Many cities have been sacked. The general having collected soldiers, repaired the walls, and fortified the city. Do not spend your strength (in) running. Having reproached the general, they took him and the hoplites, wishing to shut them in (into) prison. He having written the letter sent it to his brother in prison. We should finish the war. Do not fear the hostile foot-soldiers or cavalry. The cavalry, having been armed, left the city.

They have crowned the tomb with blood. The gods have hated me. He has been hated by his father. His head has been crowned with dragons. The land was filled with blood. It was

announced to the king. The cities fortified by him have been sacked. Allies were collected from the kings.

(See pages 59-61.)

One would wonder at the Persians. The trumpet announced that all things are prepared (perf. pass.). The messenger would be sent by us. He cut-off-his-own hand. Weave-for-thyself garments. He was content with the judge. They would not be content with the laws. He grieved for the destruction of his children. Do not mourn (1st aor.) (at) being deprived of the tablets.

The sweat dripped. The report has been spoken. They march (see "go") armed with breastplates. We would have hastened to thee. Pray bear ladders to me. He has sown the best land. He served in a glorious campaign. If he were to speak he would err. If he have anything, he will give it me. O son, may you become more fortunate than your father! What would any one do, if he were to desire wisdom? He would seek it, and when he-had-found (partic.) it, would cultivate it. If he had known that the waves were wild, he would have built his walls loftier. If in the beginning of the fighting (verb) he had thought that the war would be long, he would have checked the attempt (verb). He who lives to run away [say, having-lived runs-away (comp.)] will live to fight (fut. part.) another day. Had he learned to labour faithfully, he would (now) have been in prosperity.

~~They-who-do-not-war~~ (partic.), do not receive pay. Would you not wish to test the size of the stars? Would you have wished to kindle the groves? (No). I deem you worthy of scourging (verb), but not of death (verb). The judges did not deem the men worthy not to obtain (art. and infin.) mercy. Please refrain from showing obstinacy. These rams shall not (emph.) be sacrificed. He will not (emph.) refrain from sacrificing them. You shall (emph.) refrain from dancing. Won't you cease (from) eating all day (long).

I come that I may see. I came that I might read. What should I do? No one was slain, but they took away their tents and prepared everything for their departure. The herald advancing asks (seeks) if they are prepared. Placing on the beasts of burden the baggage, they began-to-set-fire-to the camp. He gave everything (all things) to the generals to (*iva*) distribute to the soldiers. They completed the work in three days. He heard that the road was shut up. They were astonished (2d aor.) that the works were not finished. Two brothers showed themselves (1st aor. pass.) very brave, when (*δρε*) the ships were taken.

This offended him, that a letter was received, sealed with dreadful seals. Has he sealed the letter? When he hurled himself from the walls, she threw herself into the lake. He commanded him to sacrifice his daughter, and she was sacrificed by her

father. The ship has touched the land. Do not (emph.) touch the bars. We have sought the child in the city. Their anger was increased by shame, that the passages were closed up. The ram had a head of ($\acute{\epsilon}\kappa$) iron moulded into the shape of a ram. The wall has been supported with stakes to (gen.) make it stronger. A cry was raised that the ships would sail on the town.

I crowned his head with clusters of grapes. They have crowned us with roses. I have crowned him with laurel. Two women crowned with laurel danced and played the harp. The day became night. No one serves who is not able to labour. The Argives had images moulded for them. I appear (see "show") much weaker than thou. I saw him and gave him the letter, which thou hadst given me. Death has been feared by all men.

Thou hast had all these things which others have not had. The father educated his two children. Xenophon's children had been educated in Athens. It snowed by day and by night. It has snowed all day and will snow all night. He did not fear to speak falsely. Do not fear his anger, he has not feared thine. The bars had been shut up: and arms appeared on the walls. Clouds, having veiled, hid the sun.

The messenger said that the captives had been slain. He shall not raise his voice in the streets. He caused all the traces to disappear. The veins of his

neck were cut. You have been educated. He struck himself (on) the head. Many (and) good men have been slain by the enemies. The mother slew the children whom she had educated. The-sun was veiled by clouds. The tracks of all the men have disappeared. Let not the messenger speak falsely. The (men) in the prison were slain (2d aor.) by the general. Through pride he envied the king for [*cause*] his device.

Through the gates of the city the men march to (*iva*) see the kings and priests assemble before the doors of the temple. Ye seek not gain but glory. They write the laws on tablets that people may see and (use partic.) obey them. The generals of a hostile army defeat the soldiers of my country. Whales, in strength and size, are more wonderful than all other fishes. Pericles covers the citizens from insult. They came to insult the old men and kill the prophets with the sword. Persuasion is better than force. O ferryman, thou carriest me in thy black ship through the shady waters of death.

Those who cultivate truth, find more pleasure in it than in ignorance. The herald, with the voice of the trumpet, proclaims the king's words. A herd of lynxes wander on the mountains by day, and by night the country is full of the strifes of wild beasts. In the darkness of night he raises his sweet voice. The calamities of my brother wear me out, who supports on his broad shoulders the pillars of earth

and heaven. The heart is the beginning of all the veins. The child has a long neck (say, the neck long). You honour those who are (partic.) the kings of the land. Kind men (are) happy. Virtue makes life happy. Ye see the faithlessness and the obstinacy of the king's father.

Do not open the prison to (*ἴνα*) send away the captives. Ye love your fathers and mothers, and honour them. We have not heard the voice of the sea. There are many races of beasts and birds. People fear not the anger of the judges. Let not good men envy the prosperity of the bad. They threw the body of the hero on the rocks. They hold their swords in their right hands. He fled into (the) middle (of) the lake. The expelled (say, 'cast-out') of the citizens came to Athens, and said that (*ὄτι*) it was not just to see the enemy conquering and collecting so great power.

People exult (in) feeding vain hopes. The groves were surrounded so that (gen. of purpose) the captives should not flee. If the beasts had not been fed on corn, they would not have been fattened. He would have been grieved unless he had hit the mark. You will err from justice, if you rub-off the seals. Do not dig the land, unless you mean to sow corn. Those who wandered (partic.) from the path foolishly (partic.) were turned into the lake without observing it (use *λανθάνω* see p. 60). They arrived before the enemy (p. 60). The iron was being melted by the heat.

(My) men, if you obey me, you will without (negat.) labouring be honoured-before (comp.) the other soldiers by me. After these-things they marched a day's march (road). Shut up in the city, the Athenians were not able to help the (men) on the ships. This man said to Xenophon, that (ὄτι), if he were to give him a thousand horsemen, he would either (ἢ) kill the horsemen who-were-burning-down (partic.-compd.) the towns, or (ἢ) would take many of them alive (partic.). After-stretching-forth (partic.) his hand with (say, holding) his sword (in it), he placed his arms upon the table. On the thirtieth day with (taking) those of the beasts of burden that were (partic.) most able to march, and leaving the others, they burned their tents, and were-going-to-attempt to cross the mountains. When (ἐπει) it was towards day, Xenophon, sending to those-who-were-weak (deriv. verb: partic.) the youngest (men), ordered them to stand-up and (use partic.) to go-forwards (compd.) This book is finished.

EXERCISES FOR READING.

1. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατ'έκαιον τὰς σκηνάς· καὶ οὗτου δέουτό τις μετ'εδίδουσαν ἀλλήλοις, τὰ δὲ ἄλλα ἀπερριπτον.

2. Λέξατε, ἔφη, πρὸς με τί ἐν νῶ ἔχετε ὡς (as) πρὸς φίλον τε καὶ εὖνον καὶ βουλόμενον σὺν ὑμῖν τῇν στρατείαν ποιείσθαι.

3. Εἰς τοῦτον τὸν τόπον ὁ στρατηγὸς ἐπ-εφάνη, οὗς τε αὐτὸς ἰκπεῖς ἦλθεν ἔχων καὶ τὴν τοῦ ἐτέρου δύναμιν, τοῦ τὴν βασιλεως θυγάτερα ἔχοντος, καὶ οὗς ὁ βασιλεως ἀδελφὸς ἔχων βασιλεὶ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, καὶ ὁ στρατὸς πολλὸς ἐφάνη.

4. Ὅρατε, ὦ ἄνδρες, τὴν χώραν ἡμετέραν εἶναι; ἃ γὰρ (for) ὅτε εἰρήνεον (ἀεὶν.) δι-επράττοντο, μὴ καλεῖν τὴν βασιλεως χώραν, αὐτοὶ καλοῦσιν ὡς πολεμίαν.

5. Αὐτοὶ μὲν ἂν ἐπορεύθησαν ἢ (ὁδῷ) οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἠδύναντο ἄλλη ἢ ταύτῃ δια-βῆναι.

6. Ἐλπίζω τοὺς πολεμίους οὐ μνεῖν, ὅταν ἴδωσιν ἡμᾶς ἐπὶ τῶν ἄκρων.

7. Οἱ πολέμοι, ὡς (when) ἦσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ (watch-fires) πολλὰ διὰ νυκτός.

8. Τούτων κατ-εχομένων, οὐκ ἂν οἱ πάντες ἄνθρωποι δύναντο δι-ελθεῖν. Ταῦτα δὲ δείξαμι ἂν, εἰ μοὶ τινα βούλοισθε συμ-πέμψαι.

9. Ἐπ-αν-ελθόντες καὶ στησάμενοι τρόπαιον ἀπ-ἤεσαν ἐπὶ τὴν θάλασσαν περὶ ἔω.

10. Εἰ αὐτοὶ τεθνᾶσι, μὴ τῶν πεπραγμένων αὐτοῖς ἐπι-λάθησθε, ἀλλὰ τῶν ἔργων μνησθέντες ἀξιῶσατε τίμης.

11. Κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κριθεῖεν οἱ τὰ τε δευὰ καὶ ἡδέα σαφέστατα γινώσκοντες καὶ διὰ ταυτα μὴ ἀπο-τρεπόμενοι ἐκ τῶν κινδύνων (danger).

12. Οὐ πάσχοντες εἶ (well), ἀλλὰ δρῶντες (do), κτώμεθα τοὺς φίλους.

13. Πολλὰ καὶ καὶ καλὰ καὶ μεγάλα ἢ πόλις προ-εἶλετο δι' ἐμοῦ.

14. Ὅντος κυνὸς αὐτῷ θαυμαστοῦ τὸ μέγεθος καὶ τὸ εἶδος, ὃν ἐβδομή-λοντα μνῶν [Mina = £4] ἐωνημένος ἐτύγχανεν, ἀπ-έκοψε τὴν οὐρὰν καλὴν οὖσαν.

15. Οἱ σοφοὶ ἀγαθὸν ἐνόμισαν τὸ ἀταράκτως καὶ εὐγενῶς καὶ ἴλεως τῷ αὐτοῦ δαίμονι (genius) δια-ζῆν.

THE END.

